THE GREAT MYSTERIES OF GODLINESSE AND UNGODLINESSE.

The one opened from that eternall truth of the un-erring Scripture of the ever-bleſſed JESUS.

The other diſcovered from the writings and ſpeakings of a generation of deceivers, called QUAKERS.

Wherein their Sathanicall depths, and Diabolicall deluſions, not hitherto ſo *fully* known, are laid open. And that which (as they often ſay) they have to deliver to the world, which it is not yet able to receive, is moſt probably manifeſted, a little before *their* time. To the rendring them and their way abhorred to all true Chriſtians.

Unfolding alſo, the deluſive manner of their arguings, anſwerings, and diſcourſings. In all which their chief endevour is, to conceale themſelves and their opinions from being known and diſcovered.

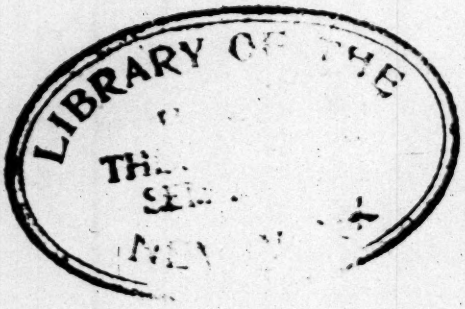
Publiſhed for the reduching of ſuch as are ſeduced: And the eſtabliſhing ſuch as yet ſtand, from being ſeduced by them:

By RA: FARMER, a Servant of that Jeſus Chriſt that was crucified at *Jeruſalem* above ſixteen hundred years ago.

2 Pet. 2 1. 2. *But there were falſe prophets alſo among the people even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves, ſwift deſtruction. And many ſhall follow their pernicious waies, by reaſon of whom the way of truth ſhall be evill ſpoken of.*

2 Tim. 3.8,9. *Now as* Janues *and* Jambres *withſtood* Moſes, *ſo do theſe alſo reſiſt the truth; men of corrupt mindes, rep robate concerning the faith. But they ſhall proceed further: For their folly ſhall be manifeſt unto all men, as theirs alſo was.*

London, Printed by *S. G.* for *William Ballard*, Book-ſeller in *Corn-ſtreet*, at the Sign of the Bible in *Briſtoll*: and *Joſhua Kirton* in *Pauls* Church-yard. 1655.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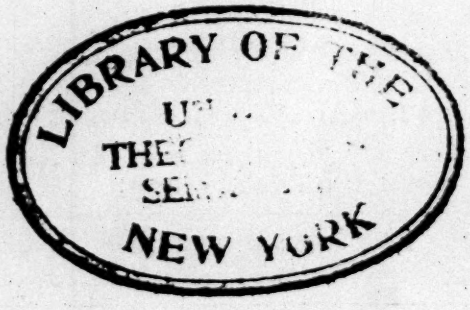
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TO THE
RIGHT HONORABLE,
John Thurloe, Eſquire,
SECRETARIE OF *STATE*.

Honourable and Honoured,

ALthough I dare not preſume to reach ſo high as his Highneſs; yet I can come very near *under your ſhadow*; which to me, is very ſubſtantial. And I may ſpeak ſo loud, that if you pleaſe, he may hear. Awhile agoe there came to this City of *Briſtol*, certain Morice-dancers from the *North*. By two and two, two and two, with an intent here to exerciſe ſome *ſpiritual cheats*; or (as may well be ſuſpected) to carry on ſome levelling deſign. And our ſouldiers here, having nothing elſe to do (unleſſe work of their own making, that they might ſeem to be neceſſary) ſtruck in with them in their quaking. And my ſelfe, with ſome other of my brethren in the Miniſtry here, being (by the Magiſtrates call'd to conference with them) ingaged to inquire into their opinions. I found it a harder matter to *diſcover* then to *confute* them. They being the moſt egregious prevaricators that ever men met with. Upon this account, my Geni is led me on that way, to *pull off their vizor*, which is the principal intent of theſe following papers: wherein is diſcovered their

Myſtery of ungodlineſſe (as to ſpiritual matters. And my thoughts having been a little before upon the *Great Myſtery of Godlineſſe.* In a publick diſcourſe, I ſpake ſomething to both, which gave ſome ſatisfaction, and was perſwaded, might be uſeful, if made publick. Both which is here done, under the Title of the *Myſtery of Godlineſſe, and of ungodlineſſe.* And when I had done, I needed no long time to deliberate to whoſe name to inſcribe it. My heart readily told me, whom I honoured. And I had a deſire, the world ſhould know it. For, beſides our old and familiar acquaintance: The obſervation of your ingenuity (when I was laſt with you) whereby I perceived that your *Honours* and *high imployments* have not tranſported you, hath laid ſtrong ingagments upon me. And I gladly took the *very* firſt opportunity, to bear teſtimony to it. *Sir*, I was coming to you with a *ſupplicatory* Epiſtle. But his Highneſſe (by breath from his mouth) hath driven away theſe Northern locuſts from us. And given a command for the remove of their abetters & favorites. And now my *ſupplicatory* is (by this good hand of providence) turned into a *gratulatory* Epiſtle; And I beſeech you, let the thanks be beſtowed where you know 'tis due; for I am ſure you know. And ſurely *Sir*, his Highneſſe hath gained much upon the hearts of our Citizens, by this act of grace and duty. We were made believe, theſe men had countenance from *him:* which (upon my knowledge) made our Magiſtrates here ſo backward to be quick with them, and to deal ſo ſeverely (and juſtly) with them, as they have been dealt with in other places. And therefore *I rejoyce that you breath ſo good an ayre at Court.* And oh that the ſame ſalutiferous ayre might blow, (and continue to blow) through all the quarters of our Engliſh Elements. But *Sir*, will you give me leave to ſpeak my mind this once? (and we were wont to ſpeak freely one to another.) And i'le ſpeak for his Highneſſe, 'tis not for his *honour* nor *ſaftety*, that every petty Captain ſhould dally with his Commands, and ride away from their obedience to them. Some men know not how to bear an even ſail to that condition which theſe late troublous times have *rais'd* them. They could live in warre; but now know not how to live in peace, if it make not for their profit. Hence many places and perſons are rendered *malignant*, by thoſe, who in themſelves are not better, no (and I am ſure of it) nor ſo well affected. And I beſeech you, let not ſelfiſh inſinuates finde too much countenance *to the publick grievance.*

Sir,

Sir, I write not this to looſen the reigns of Government, either in it ſelf, or its neceſſary ſupports (my ſoul abhorrs ſuch thoughts.) But it pains me to the very heart, that a people that may eaſily be *manna-ged*, ſhould be over-ridden, by ſuch, who ſeek not (what ever they pretend by their ſuggeſtions of ſome friends) the publick weale; ſo much as *their own advantage*. If people be refractory or ſtubborn, 'tis fit they ſhould know their Rider. But if they goe readily, *why ſhould they be ſpur-gald?* I know not where ever I ſhall have the like occaſion, becauſe I love and honour you, and would have you be truly (everlaſtingly) honourable: I'le beg one thing of you. *Improve you the high advantage of ground you have gotten for God, his truth, and the common welfare.* (I need not mention his Highneſſe, 'tis eminently included.) And to this end, let order and eſtablifht Government have a high place in your *thoughts*. And that in Church as well as State. But why do I divide them? are they not *Hippocrates* twins? *do they not live and die together?* how true did that ſaying prove? *No Biſhop, no King*. And will it not hold? *No Miniſter, no Magiſtrate*. And *every one a Miniſter, every one a Magiſtrate*. I hate perſecution. 'Tis a judgement, and is not want of Government ſo too? *When there was no King in Iſrael, every man did what ſeemed good in his own eyes*. And then they made Prieſts (but yet they made them) of the baſeſt of the people. Let Miniſters be baſely accounted of, and the people (with a little help) will quickly learn to deſpiſe *Magiſtrates*. Beſides the judgement from the Lord, there is a natural tendency in the one to the other. It will be *Honourable Sir*, and becoming reforming times, that men learned, laborious and godly, (ſuch as are ſo, and can be content to approve themſelves ſo; to thoſe who are able and authorized to judge) that they find *more* countenance, then thoſe, who are not ſo qualified. Men ignorant are impetuouſly zealous to cry down *learning*, that their ſnuffs might ſeeme to give ſome light, which if countenanc'd, (and that ſuch and find equall favour) will bring the next age to *a dark Miniſtry*. & expoſe our children as a prey to the wolves of *Rome*. And as for theſe levelling Quakers, I muſt need ſay; The revilings and reproachings of *our gifted brethren* (who of late yeares, have made it much of their buſineſs, to render the Miniſters of this nation, Antichriſtian) have made way for them. And they (of all men) have leaſt cauſe to be offended with them (though they prevaile moſt with their Congregations.) For *the call of the one is as good as the others*, though there be ſome difference in their doctrines.

Truly

Truly Sir, I had almost forgot what I was about; sc. writing a *Dedicatory gratulatory* Epistle? And to whom. One that is full of great and weighty imployments. Whither won't love carry a man? It made me overbold and tedious. Pardon I beseech you my boldnesse, and accept of my love. I consecrate this first fruit of my labours (in this kind) to your name, that it may live in you; and that you might live in God, according to the *Great Mystery of Godlinesse*, through the grace and power of that Jesus Christ *which died at Jerusalem, whom the Quakers vilifie.* To him I heartily commend you, and all your great and high affairs: craving this farther favour, that I may still continue to *be*, and have leave to *subscribe* my self, as I am

Sir,

Your Honours true, faithful, and most observant Servant in the Lord,

RA: FARMER.

From my house in Bristoll, *the first day of January,* 165⅘.

A Monitory Epiſtle to the Reader.

Honeſt, but ſimple hearted Reader,

FOr thee principally is this work intended; It being a high act of Charity to be Legs unto the lame, and Eyes unto the blind I can't adventure to come in print with an apology. And therefore let me plead my excuſe. For the truth is, I thinke it is a fault, that ſo much pay is ſpent, as now adaies, to ſo little purpoſe. For Scriblimus (we may ſay) indocti, &c. Every foole muſt be a foole in print, or elſe he is no body. And ſome folks will be tinckering, though they get others to ſtop the cracks both of ſenſe and Engliſh. And if I ſhould have bin forward to do ſo too (as well as ſome of my neighbours) who could (as the times are) quarrell with me? But I have ever been backward to this kinde of worke, as eeing loath to be one of the Company, I have been ſufficiently provokt (as my Country-men know) by a couple of Beagles of the tribe of Rahſhekah the raſer: A lying Almanack-maker, and an Apoſtatiz'd Miniſter, who have appeared in print againſt me. But I was above them. And thought not them worthy of ſo much paines of the blotting of a ſheet of paper. I took (and do take) my ſelf as a traveller, that is limited to his time and buſineſſe. And ſuch a one muſt not make a ſtop, at the barking of every dog. But conſider, 'Tis then nature of the beaſt. And therefore rides on and anſwers them, with his horſes heeles. But now I confeſſe, I could forbeare no longer. Foole or Madman (what the world pleaſes) for I care not, and I can be content to be, or be eſteemed any thing for Chriſt) I am engaged. He who never ſpake in all his life, when he ſaw one comming to kill his Father, the ſtring of his tongue was looſed, and he brake ſilence, to prevent danger. There are a generation of men (if I may ſo call them) lately come quaking into our City, who in their mad and frantick fits, offer violence to God and Chriſt and Goſpel and all its ordinances. And who here could be ſilent, that as a watchman who ſhould foreſee and forewarne of the danger? This was done, and is done by the reſt of my brethren here in their pulpit-labour with good ſucceſſe. And I (as well as they) might there have reſted. For I conceive not that we ſtand bound to be in print upon every occaſion. That which brought my backward ſpirit to this work was: The Lord was pleaſed (by the help of ſome friends) to bring to my hands a piece of the Anabaptiſts, which to me, made a cleare diſcovery of the myſterie of theſe ſeducers: And gave me more light of their deſignes, then others of my brethren (who have not ſeen that paper) had. In which perſwaſion I publikely made ſome diſcovery. And being convin'd, that it might be more uſefull (if more publike) I begg'd of God to fix my reſolution to what might be moſt conducent to his glory. Being perſwaded never to have appeared to the world in this way, But by his overruling hand, I have

here

here preſented to thee this diſcovery under the title of the myſterie of Ungodlineſſe. And becauſe thou ſhouldſt not onely know the evill, to avoid it, but the good alſo to follow it. I have therefore laid before thee good and evill. The myſterie of Godlineſſe, and Ungodlineſſe both together. And its now thy duty (and yet it will be thy wiſdome) to improve advantages for thy eſtaliſhment. And to that end, Take a little adviſe: In reading the myſtery of Godlineſſe, take but paines to turne to the quotations of Scripture in the margin, and ſee how they prove the thing intended. Eſpecially doe ſo in ſuch truths as thou findeſt thy ſelf moſt affected with, or ſeeme moſt ſtrange unto thee (if any ſhould ſo ſeeme, which me-thinks ſhould not.) Chiefly, Any truth thou moſt takeſt notice of (under what conſideration ſo ever) tax and examine the proofes. This double benefit will ariſe. Firſt, The thing it ſelf will be more cleare. And Secondly, what thou receiveſt as a truth, will be received on a divine authority. And ſo thy faith ſhall not ſtand, or be built on man, who may deceive.) But on the un-erring word of God. The not obſerving this rule in reading mens writtings, is the maine ground of peoples inſtability: For this is ſure, What ever is imbrac't upon meere humane conſiderations: Upon the like conſiderations may be ſhaken off: He that believes a thing, barely becauſe ſuch a man (of whom he hath a good opinion, and that he will not lie) told him ſo, when another ſhall come (of whom he hath an higher and better perſwaſion and ſhall tell him the contrary, to what he had been perſwaded; his perſwaſion is ſtaggered if not altered. But now what is entertained and believed, upon his word, then whom, none is more true, more faithfull, theres a ſure foundation, a rock unmoveable: And then know further. No truthe's thine own till thou art got up into the power of it. And that thou ſquare thy beliefe and life accordingly: The onely way to be eſtabliſht againſt error and hereſie. As for the Myſterie of Ungodlineſſe, concerning it, I ſhall give thee directions, when thon commeſt unto it. It is meet the myſtery of Godlineſſe ſhould have the firſt place: that it might take the firſt poſſeſſion of thee; as a ſeaſon againſt the poyſons of hereſie and ungodlineſſe. And then the more full the diſcovery, the more thou wilt abhor and avoid it. This is the aime of my labour, which end if I ſhall attaine, I ſhall rejoyce. In hope whereof, I commend my labours to thee; And thee and them to him, who alone is able to make all profitable. Alwaies remaining,

Thy faithfull friend in the ſervice
of the Goſpel of that Jeſus Chriſt
which dyed at Jeruſalem above
ſixteen hundred years agoe.
R A. F A R M E R.

ERRATA.

Reader,

I Am to beg thy favourable excuſe in regard of ſome errors in the printing. My deſire was, that the Title at the head of every page, ſhould have run thus, ſc. The great Myſterie of Godlineſs *to the firſt part, which extends to page* 18. *And the* Great Myſterie of Ungodlineſs, *from thence to the end. The Title.* (The great Myſterie of Godlineſs and Ungodlineſs) *being intended only for the Title-Page. There are ſome other faults in not obſerving full ſtops. And new Sections, marginal notes, and quotations of Scriptures tranſpoſed and diſordered, in the firſt* (The Myſterie of Godlineſs, *which though they alter not the ſenſe in the body of the Diſcourſe; yet they hinder the advantage that might be made, by thoſe who would examine the quotations. This may poſſibly occaſion a new impreſſion of that part by it ſelfe, which is but little. And therefore in the mean time, need not much trouble thee. Some Errata which may alter the ſenſe, I have obſerved; which I intreat thee to correct with thy pen, ere thou read.*

In the Epiſtle Dedicatory. *Page* 1. *line* laſt but one, *r.* Genius. *p.* 2. *l.* 14. *r.* a breath. *p.* 3. *l.* 9. *r.* But becauſe. *l.* 10. *dele* you. I excuſe my own miſnaming at the end my ſelf. *Epiſtle to the Reader: P.* 1. *l.* 5. *r.* without an Apology. *l.* 6. for pay *r.* paper. *p.* 2. *l.* 10. *r.* briefly. *l.* 11. *r.* try.

In the Book. Pa 1. *l.* 14. *r.* goodly. *l.* 19. for obſerve, *r.* ſubſerve. *ib.* for Miniſtry, *r.* Myſterie. *p.* 2. *l.* 8. *dele* if, *l.* 9. for tie, *r.* tree. *l.* 27. *r.* into. *l.* 33. after theſe words, perverſneſs of ſpirit, add, & proneneſs to all manner of evil. *p.* 3. *l.* 14. *r.* continue. *p.* 4. margin note at the bottom; for, of faith by nature, *r.* of both by nature *p.* 5. l. 17. dele the word, all. *l.* 35. dele fig. 1. *ib.* margin, *r.* ſhut up as in a priſon. *p.* 8. *l.* 9. *r.* when. *p.* 9. *l.* 23. dele to, & read, that he might break. *p.* 11. Mar. dele new ſect. *p.* 12. *l.* 15. for are three, *r.* three are. *p.* 13. *l.* 11. for inheris, *r.* enter. *l.* 27. for this, *r.* theſe. *p.* 14. *l.* 31. *r.* that though where. *p.* 15. *l.* 26. dele is. *p.* 16. *l.* 37. & exerciſes. *p.* 18. *l.* 10. *r.* freely. *l.* 13. *r.* differing. *p.* 21. *l.* 31. They are? *l.* 21. for waders, *r.* Readers. *l.* 36. *r.* propoſed. *l.* 37. *r.* as their uſual. *l.* 39. for cry, *r.* ſay. *p.* 23. *l.* 6 for, for *r.* to. *l.* 9. dele thou *l.* 10. dele the interrogative points, & read perceive them. *l.* 11. for ſuch, *r.* thing. *l.* 6. after old, add foundations. *p.* 24. *l.* 25. for powerful, *r.* wonderful. *l.* 36. for works, *r.* marks. *l.* 39. for within, *r.* which in. *p.* 30. *l.* 31. *r.* theſe. *p.* 32. *l.* 7. for this, *r.* hs. *l.* 29. *r.* give you in here. *p.* 34. *l.* 6. *r.* propoſes. *p.* 59. *l.* 9. for fleſh, *r.* flaſh. *l.* 22. dele yea. *l.* 26. *r.* naturally. *p.* 71. *l.* 11. for law, *r.* light. *p.* 76. *l.* 13. *r.* hypocritically. *l.* 24. for reading, *r.* pleading. *p.* 88. *l.* 35. for an unknown, *r.* one unclean.

The great Myſtery of Godlineſſe and Ungodlineſſe.

1 Tim. 3. 16.

Without controverſie great is the Myſtery of godlineſſe: God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.

THe eternal, inviſible, only wiſe God, [a] Father, Son, and holy ſpirit, [b] who only hath immortality, dwelling in that light which no man can approach unto, and which no man hath ſeen, (or can ſee, [c]) and live, [d] *who being the Authour and beginner of all things*, [e] orders & diſpoſes all things (as their end) for his own glory. [f] This mighty God (intending to make his power and god-head and glory known) [g] *in the beginning of time*, created the godly frame of Heaven and Earth [h] as a place wherein to manifeſt much of that glory.

And having made the Angels (creatures of an intellectual ſpiritual, [i] and ſo of an inviſible nature; alwayes to ſtand before him, [k] ready to obey and execute his Commands, [l] *as miniſtring ſpirits, to obſerve and bring about this great Miniſtry intended*, [m] made alſo other creatures to dwell upon the earth, of a groſſe and bodily ſubſtance, [n] ſubject unto the eye of ſenſe, and ſubſervient alſo to this great deſign, [o] of his immortal glory. [p]

And laſt of all (as the abridgement, and compendium of the whole Creation, and the choyceſt piece of his workmanſhip, by whom he would be moſt glorified) he makes man, [q] conſiſting of a ſoul (an immortal and ſpiritual nature) [r] *to ſerve him as an Angel, in a ſpiritual manner*, [s] and of a body (a groſſe and viſible ſubſtance) to ſerve and honour him, above and beyond other Creatures, (Angels and bruit Beaſts) *in a viſible and outward way of worſhip.* [t]

And to that end, endowed him with his own bleſſed Image, of *righteouſneſſe, holineſſe, and excellent knowledge*, [u] and gave him alſo ſoveraignty and dominion over the reſt of the viſible Creation: all things being made ſubſervient to him. [w] By which means, he was eminently qualified for ſpecial communion with, and enjoyment of his Creator. [x] The whole man being in a ſweet frame of holy conformity unto his ſoveraigns will; [y] by obedience where-

1 Creation.
a 1 Tim. 1.17.
b Mat. 28.19.
c 1 Tim. 6.16.
d Exo. 33.20.
e Rev. 1.8. 4.11.
f Iſa. 45.7. Prov. 16.4.
g Rom. 20. Pſal. 19.1.2.
h Gen. 1.

Angels.
i Pſ. 104.4.
k Mat. 18.10.
l Pſ. 103.20.
m Heb. 1.14.
n Gen. 1.2. &c.
o Nehem. 9.6.
p Rev. 4.11.

Man.
q Gen. 1.26.
r Gen. 2.7.
s Joh. 4.23.
t Gen. 2.7.
u 1 Cor. 6.20. Rom. 12.1.

Original righteouſneſſe.
w Gen. 1.26. Eph. 4.24. Col. 3.10.
x Gen. 1.26. &c
y Gen. 17.1. Amos 3.3. Pſal. 73.20. to the end. Eccleſ. 7.29.

z Deut. 11. 26. 27. Ex. 19. 5. whereunto, he might have been everlastingly blessed and happy. z

Thus have I seen on the day of a Kings solemn inauguration or Crowning; or on his Royall progresse to his great Convention, to establish Government, with his people; All his Nobles and Officers richly furnished and adorned with all gallantry, both in themselves and their attendants: each in their place and order, in a stately equipage, riding on gloriously: And at last, out comes the Prince in his Chariot of Majesty, out shining all; as he for whose honour that pomp and grandeur was provided: Read the 8th Psalm throughout.

First Covenant.

a Psal. 49. 12. b Eccles. 15. 14. c Deut. 30. 15, 16. D Gen. 2. 17. d Ib. e Therefore called the tree of knowledge.

Now the Lord having made man in this estate of honour, a to make way for his own glory, *in and by this great Mystery of Godlinesse*, leaves him in the hand of his own counsel, under a strict Command of not eating of the *Tree of knowledge of good and evil*, c with a kind of a Covenant and condition of everlasting life, upon obedience to it; And if the contrary, upon the breach and disobedience of it. d Which tie (and the Command concerning it,) was as a sacramental sign and manifestation of mans ready obedience, e to all other Commands of the Almighty, that should be given unto him.

Fall.

f Jud. 6. g Wisd. 2. 24. Gen. 3. 13. h Gen. 3. 5. i Gen. 3. 6. k Mal. 3. 6. Ja. 1. 17. l Gen. 3. 2. 17 m Rom. 5. 12. 1 Cor. 15. 45. v. 21. 22. n Rom. 5. 12. 14 o Rom. 9. 7. Col. 1. 24. Rom. 5. 10. p Proneness to all manner of evil: Rom. 5. from 10. to 20. Gen. 6. 5.

But now the Devil (being a Reprobate, and a fallen Angel, f) envying Gods glory, and mans happinesse, g tempts man to the breach of this Commandement, suggesting that by eating, he should be *like God*: h whereas (wretch as he was) he knew (by his own experience) that by disobeying, man should be like himself, *a Devil*. And now man (being tickled with ambition of being like to God in knowledge; i and being but a Creature, and so impossible to be good unchangeably k (which is the soveraign prerogative of God only) by hearkening and yielding to the temptation of the Devil, *fell into the transgression*: l And hereby involved himself m and all his posterity n (he being the head and root of all mankind, and a common person (to lose or injoy) o for all his posterity, who were in his loyns; and by natural generation and descent to proceed from him, (hereby I say) *by this one transgression*, he involved himself, and all his posterity, unto a state of enmity and rebellion against his Maker. p And thereby forfeited, both that blessed Image of righteousnes, holiness, and saving knowledge, in which he was at first created and contracted a perverseness of spirit; But also lost that chearful and comfortable light of Gods countenance, which was to have bin his life and happinesse.

And as a manifestation of his losse and guilt, man is driven out of

of Paradise (that place of Gods special presence, and mans earthly felicity) *as never to enjoy the like on earth again*; And an Angel with a flaming sword (the wrath of the Almighty) to keep him for ever out, from eating (so much as sacramentally) of the tree of life and immortality. [q]

And had not Christ *by an eternal decree and covenant with the Father*, [r] stept in and undertaken for us: [s] the world had bin presently consumed; and man himself hurried into Hell and destruction, to the eternal misery both of soul and body. [t]

But man is *reprieved*, and the execution of the sentence (as to the full) is *deferred*, till the day of judgement. [u] Yet shall he not go here, (and in the mean time) altogether unpunished; for though the earth and other Creatures (that were made for man) continued, the Creatures shall rebel, and withdraw subjection from him; [w] and the earth (being cursed for his sake, shall yield him food with sweat and sorrow; [x] and all things shall be *full of labour, vanity, and vexation*: so that he shall have no satisfaction from them. [y] And further, when he has toyled all his life, to little or no purpose (as to true contentment) [z] he must leave all these *nothings*; [a] go unto the dust, [b] (the grave) and lie down (if he go, as he came) in sorrow. [c]

So that upon the matter, man lives upon the earth as a condemned creature, [d] and by patience, long suffering and forbearance; [e] *permitted* here to continue. And by his sin under guilt, [f] & curse, [g] & death, [h] (everlasting death and condemnation) [i] and having brought the same misery, not only upon himself, but also upon those who never sinned actually, in the very same manner, & in the same thing, even upon all flesh, *children as well as others*. [k]

So that now by means hereof, every Son and Daughter of *Adam* is *conceived in sin, and brought forth into the world in iniquity*, [l] deprived of that Image of righteousness, holiness, and saving knowledge of God, in which *Adam* was at first created, [m] of a depraved mind & spirit, alwayes lusting after evil. Being (all Saints as well as others, till regenerated) the children of wrath by nature, dead in sins and trespasses; as to the injoyment of Gods special love and favour, and the chearful light of his saving countenance, *which only is true life and happinesse*. [n]

Notwithstanding which fall and losse, there remains in man (as his intellectual nature, and reasonable faculties) by which he acts wisely

q Gen. 3: 24: *Promise of Christ.*
r 1 Pet. 1. 20:
s Heb. 8. 6.
t Gen. 2. 17. *World continued.*
u Rom. 8. 20.
w Gen. 3. 17.
x Eccles. 2. tot.
y Eccles. 1. 8.
z Psal. 39. 6.
a Prov. 23. 5: Eccles. 5. 14.
b *Temporall Death.*
c Gen. 3. 19. Rom. 5. 12.
d Jo. 3. 3. 5. *Mans state of nature.*
e Rom. 5. 16. 18 Eph. 2. 1 2.
f Rom. 9. 22:
g Rom. 3. 19. Ja. 2. 10.
h Gal. 3. 10:
i Rom. 5. 12:
k Mat. 25. 41: 2 Thes. 1. 9:
l Rom. 5. 12. 18:
k Rom. 6. 23. *Original sin.*
m Psal. 57. 5: Job. 11. 12. Eph. 4. 24. Col. 3. 10. Gen: 5. 6. Ja. 4, 5: Eph. 2. 1. 2. 5. Col. 2. 13. Eph. 5. 14.
n Jo. 3. 3. Pf. 16: 1 . 63. 3. *Natures light,*

wisely and prudently (as to worldly affairs, and humane concernments [n] so also) he retains certain *vestigia* footsteps, marks and impressions of that moral and eternal Law of righteousnesse, at first ingraven in his heart, by the finger of the Almighty. [o] So that although (as to everlasting felicity) man be dark [p] & dead by nature, [q] being under the power of Sathan [r] (the God of this world, [s] whose Kingdom is a Kingdom of darknesse, and who rules in men by ignorance, yet there remains so much light, (with *which every man is enlightened that comes into the world*, [t] as doth lead him to the knowledge of a God, & prompts him to the worship & service of him; mediately & immediately; immediately to God himself, by some acts of piety and devotion, tendered by all and every Nation, *according to those discoveries they have of him*; and mediately to their fellow Creatures, by certain acts of duty and charity, as they stand in *several respects*, related to him, and his light accusing or excusing, according to his walking. [w] Which light, some men and women (living in sensuality, and indulging to fleshly pleasures, do as it were detain a prisoner, stifling it, and burying it under lusts and unrighteous practises, [x] thereby provoking the Lord to put out that *Candle*, which he had set up, and left within them; [y] and to give them up to hardened hearts, and seared consciences, past feeling; to commit all manner of wickedness with greedinesse, [z] and so to make themselves seven fold more the children of wrath, then they were before; [a] And so continuing finally & impenitently, to run headlong to everlasting destruction: [b] carrying in their very bosoms (even in their consciences, that which awakened at the day of judgment) shall condemn them, needing no other Law or witnesse.

Others more civillized, by education, [c] custom, [d] fear of punishment, [e] good example, [f] wholsom counsel; [g] And some by the power and efficacy of Religion, in a way of *common illumination and conviction*, (which ordinarily goes along with it, where not obstinately opposed and hindered) [h] walk more evenly, sweetly, usefully then the former: with whom therefore, it shall be more easie at the day of judgement, then for them.

Yet they and the former, are both in a state of estrangement towards God, & lyable to eternal condemnation; for though the lives of some are lesse sinful then others; yet the heart of all are equally

n Luk. 16.8. 1 Cor. 1.20. o Rom. 1.14,15 p Eph. 4.17,18 Jo. 1.5. Act. 26.18. Eph. 5.8. Col. 1.13. 1 Jo. 2.8. 1 Cor. 2.14. q Eph. 2.1. r Act. 26.18. s 2 Cor. 4.4. Jo. 12.31. t Eph. 4.14. u 1 Pet. 1.14. w Jo. 1.4.9. Rom. 1.19,20 Act. 14.17, 17, 23. x Rom. 13.1, 2, 3, 4, 5. 1 Pet. 2.13, 14. Eph. 6.1. y Pet. 2.17, 18, 19. y Rom. 2.15.27 1 Cor. 11.14. *Sensual life.* z Rom. 1.18. a Job. 18.5, 6. 24. 17. Prov. 24.20. b Rom. 1.24. 26. 28. Eph. 4.19. c 2 Pet. 2.20. d Rom. 2.5. 2 Thes. 8, 9. e Rom. 2.12. to the end of the 16. v. Rev. 20. 13. *Civil life.*

f Prov. 21.6. g Jer. 30.23. h Prov. 22.15. Deut. 13.11.17.13.19,20,21,22. i Prov. 12.15.6.23. k Heb. 6.4. Act. 7.51. l Luk. 10.12.14. Rom. 2.6 1 Pet. 1.17. 2 Cor. 9. o Gal. 6,7. * *Condition of faith by nature* Eph. 2,3 12.4.17,18. Prov. 27.19. Rom. 3.10,11,12. *Ib.* Gal. 3.10. Ja. 2.10.

qually depraved. [k]And none is perfectly righteous; [l]without which no man (by the tenor of the firſt Covenant) can be juſtified and ſaved. * So that all are [b] concluded under ſin, [c] and none able to redeem or deliver his own ſoul, much leſſe anothers. [d] *All having ſinned and come ſhort* of the glory of God, (all of all Nations) both Jew and Gentiles, being under the curſe, and ſubject unto the bondage and thraldom of Satan for ever.

But now behold and wonder at this great and glorious myſtery. The great God (not willing that all men ſhould periſh) [e] according to the good pleaſure of his will (which he had purpoſed in himſelf from all eternity) unaskt, unſought unto (for who, or which of all men or Angels, (with all their light or knowledge) could have once imagined ſuch a thing, which was not fully made known to any, either in heaven or earth, till the time of full accompliſhment) [f] deſigned and appointed the *eternal* word, that enlighteneth all men that come into the world, [g] with the *common light of all nature*) [h] to come himſelf into the world to enlighten his people, with the *ſpecial light of grace*: And (paſſing by the Angels that fell, and reſerving them in chains of darkneſſe, to the judgement of the great day) to take on him the ſeed of *Abraham*, and to partake with us in our nature (fleſh and blood) and to become man, like unto us in all things [i] (ſin only excepted).

That ſo participating of both natures (divine and humane) he might become a middle man, *a fit Mediator* between *God* (by ſin offended) and *Man* (by ſin offending) [k] and alſo, that knowing our infirmities [l] (whereof he was to have experience by thoſe tryalls and temptations, which he ſhould ſuffer in our nature whilſt on earth) he might be the more compaſſionate towards us; and to ſuccour us, when we are tempted; [m] and to perform the office of a merciful and faithful high Prieſt for us in things pertaining to God and our ſalvation) in making reconciliation for the ſins of his people. [n]

And here Oh depths of the love of God, how unſearchable, how unfathomable, [o] as 1. That a Father, *ſuch* a Father, the Father of love, yea love *it ſelf*; (for God is love,) That *ſuch* a Father, ſhould give *ſuch* a Son, the Son of his *love*, his loving and beloved, his own and *only begotten Son*, not having *ſuch* another, [p] That he ſhould give him *to* and *for* man; *Man* a worm, nay worſe, a *ſinner*, a ſinful man, an enemy, [q] a rebel to God, whom he might have

* συγκλείω; That as in a Priſon, under lock and key, that he cannot get out.

c Job. 10.7. Pſal. 89.48. Iſa. 43. 13. Pſal. 49.7,8.

* *Chriſt held forth.*

d Jo. 5.15.16.
e Eph. 1.5.9.
f Rom. 3.24.
g Eph. 3.10.
h 1 Jo. beg.
i Mat. 4 2. Luk. 1. 78,79. Mat. 4. 10. Luk. 2.32. Joh. 8.12. 2 Cor. 4.6. Col. 1.12. 1 Pet. 2.9. Rev. 21.24.
k Heb. 2. 16.
l 2 Pet. 2.4. Heb. 2.16.14. Heb. 2. 17. Heb. 4.15.

* *Mediator.*

m 1 Tim. 2. 5. Heb. 9. 15. & 12. 24. Heb. 4.15. Heb. 2. 18.

* *Prieſt.*

Heb. 2.17.

Contemplation.

n Rom. 11.33. 1 Cor. 2.9. 1 Joh. 4. 8.
o Jo. 1.14.3.16 1 Jo. 4. 9. Mat. 3.17. &c.
p Jo. 3. 16. Rom. 5.6.10.

have juſtly deſtroyed, and yet have bin in himſelf (as before) bleſſed and glorious for ever; *Man* by whoſe *goodneſſe God* is not
q Job. 22.3. Pſal. 16.2. made *better*; nor by whoſe *badneſſe* he is never the *worſe* ? O here is *miſericordia in excelſis*, mercy in its heights, in its exaltation, love without parallel, *herein God commended* his love to the pur-
r Job. 35.6,7,8 poſe, r which made the multitude of the heavenly Hoſt, ſing *gloria in excelſis*, glory to that God in the *Heavens*, that had ſuch reſpect to men on *Earth*; who for their ſin deſerved to be in *hell*; That when man (who by ſin had departed from God, the ſpring and fountain of his happineſſe and glory, and thereby juſtly deſerved to be puniſhed with everlaſting deſtruction, from the pre-
s Rom. 5. 7, 8. ſence of the Lord, and the glory of his power. s And being caſt out to the loathing of his ſoul (had he but eyes to ſee his own
t Luk. 2.13,14 *corruption* and wretchedneſſe) and no eye pitying him; t much leſſe able to help him, That then, *even then*, when man was ready to periſh, ſhould be the time of love, and the Lord ſhould paſſe by (*or rather* ſtand ſtill and pitty, and caſt his skirt of compaſſion
u 2 Theſ. 1.8,9 over him, and ſay unto him, again, and again, and again live; u Oh ye *Heavens ſtand amazed*, and oh thou *earth*, (fleſh and blood)
w Eze. 16.2,3, 4, 5. *rejoyce and tremble*. w Eſpecially conſidering, that when there was none to help, the arm of the Lord *alone* x ſhould bring deliverance
x Ezek. 16.6, 7, 8. unto man; by raiſing up *a mighty* ſalvation for him, out of the
y Pſal. 2.11. Heb. 12.28. houſe of his Servant *David*, y even *Chriſt the Lord*, z the wonder-
z Iſa. 63. 5. ful counſellor, the mighty God, (*mighty to ſave*) a the everlaſting
a Luk. 1.68.69 Father, the Prince of peace, b who becoming man, came under
b Luk. 2. 11. the ſame Law, and obligation to obedience with us. c And not
c Iſa. 63.1. only ſo; but alſo became our *ſponſor* ſurety, and undertaker for us,
d Iſa. 9. 6. d to do, ſuffer and fulfil that for us, which we were no way able
e Gal. 4.4,5. to do for our ſelves. e

f Heb. 7.22. For whereas we ſtood bound to fulfil and keep the *whole Law*
g Rom. 8.3,4. *for life*, under a penalty of the curſe and *death* for non-obſervance:
Mans ſtate under the Law. Man loſing his ſtrength (which he ſhould have had by his keep-
h Gen. 2.15,16 Gal. 3.10. ing cloſe to God in obedience) h I ſay man loſing his power to keep the *Law*; the Law loſt its power to acquite *man*. i And of a
i Rom. 5.6. Law and miniſtration of *life*; k became a Law and Miniſtration of
k Gen. 37.1. Gal. 2.16. 3.11 Rom. 10. 5. Gal. 3. 12. *death*, l And the higher and more powerfully it wrought before (by mans obedience to it) for *comfort and ſalvation*: ſo the higher and more powerfully it works now (by its convincing light in
2 Cor. 3. 7. 2 Cor. 3. 9. the conſcience) the more dreadful it is, (by reaſon of mans diſobedience to *terror and wrath, and condemnation*. m Now

Now when we were thus without strength, [l] all of us being thus ungodly, [m] Christ, *God-man* [n] for his great love wherewith he loved us, undertook the mannagement of our quarrel, and became the *Captain* of our salvation, to bring us to God and glory. [o] For if there had been any Law, way or means, that could have restored man to life and happinesse, (could man by performing and keeping the Law, have procured his own freedom, and stood just and upright before the barre of Gods justice) then Christ had come and undertaken the work in *vain:* [p] which once so much as to imagine, were the highest blasphemy against the *wisdom* and *goodnesse* of God, that ever was conceived.

True it is, could man have (as I may say) justified the *Law*, by keeping it, the Law would have justified *him*, in and by that obedience to it; [q] but now the Law is become weak and unable to *justifie* any man, [r] though powerful and strong enough, to *condemn* every man, [s] having lost its strength to saving purposes, not through any defect or inability of its own (for it is holy, just, and good;) [t] but through the weaknesse of the flesh (that is) mans corrupt nature, who is not now able to fulfil it. And now *behold the Lamb of God which taketh away the sins of the world.* [u] For now God (for the accomplishment of that design of free grace and love, which he had laid, before he laid the foundation of the world) [w] when the fulnesse of time (by him appointed was come) sent his Son, [x] him that is the eternal word, by whom he created all things: [y] that *essential* word, which really, fully, substantially knows, and makes known, and fulfills his Fathers will; [z] him that is God over all, blessed for ever, [a] *equal* with the Father in being, Majesty and glory, [b] him in whom his Father delighted from all eternity, [c] his own and *his only begotten Son*, [d] promised before to *Adam*, [e] *preach'd* to *Abraham*, & the *Patriarks*, [f] typified in the legal sacrifices, [g] and *prophecied* of by *Moses*, and all the Prophets, [h] *pointed at* by *John*, [i] he sends him, *this Son*, in the likenesse of sinful flesh, for sin to condemn sin in flesh, that the righteousnesse of the Law might be fulfilled in the Saints, who walk not after the flesh, but after (and according to) the spirit. [k] And whereas we were under sin, God made *him* who knew no sin (*in himself*) to be sin for us by imputation, that we might be made the righteousnesse of God in him, [l] in like manner. And whereas we (by reason of that sin) were under the *curse*, he was made a *curse* for us, that he might re-

Necessity of Christ.

[l] Rom. 5. 6.
[m] *Ib.*
[n] Jo. 1. 14.
[o] Heb. 2. 10.
[p] Gal. 3. 21. 22. 2. 21.
[q] Rom. 10. 5. Gal. 3. 12.
[r] Rom. 8. 3.
[s] 2 Cor. 3. 7.
[t] Rom. 7. 12.

Christ incarnate.

[u] Jo. 1. 29. Eph 1. 4. 1 Pet. 1. 20. Rev. 13. 8.
[w] Gal 4. 4.
[x] Jo. 1. 1, 2, 3.
[y] Heb. 1. 2, 3.
[z] Jo. 18. Rom. 9. 5. Jo. 17. 2.
[a] Phil. 2. 6.
[b] Prov. 8. from 22. to 32. Jo. 17. 24.
[c] Jo. 3. 16.
[d] Gen. 3. 15.
[e] Gen. 12. 3. Gal. 3. 18. Gen. 18. 18. 26. 4.
[f] Col. 2. 17. Heb. 10. 1.
[g] Act. 26. 22. & 28. 23.
[h] Jo. 1. 29.
[i] Rom. 8. 3. 4.
[k] Rom. 3. 9. Gal. 3. 22.
[l] 2 Cor. 5. 21.

Gal. 3.13,14 redeeme us from *that curſe*, that ſo we might inherit the bleſſing: & therefore the Lord having laid hold on *our ſurety*, who is mighty to ſave and to deliver (being man that he might ſuffer in the ſame nature and in the behalfe of thoſe that had ſinned; [s] And God that he might make full ſatisfaction to God, that was offended. [t] The Lord I ſay, having thus laid hold upon our able ſuretie, laid and charged upon him all our iniquities, bruiſing and almoſt breaking his gracious heart, with the helliſh terrours of divine revenge and juſtice, where he made *his righteous ſoul an offering for ſin.* [u] So ſharp and hot were the flames thereof, that it made the maker of the whole creation grone and cry out, *my God, my God, why haſt thou forſaken me?* [w] A ſpeech more dreadful, & fuller of aſtoniſhment, then if the whole frame of heaven and earth (all men & angels, had been tumbling headlong into everlaſting torments; for in this God had not forſaken *himſelfe*, but his creature onely; but in *that*, wrath was kindled beyond the finite apprehenſion of the creature, here God (as it were) forſook and left *himſelf*, Chriſt being God, one God with the father, bleſſed and beloved for ever, (And yet *my God, my God, why haſt thou forſaken me?* And here behold and ſee (and in ſeeing weep) was there ever ſorrow, like unto this ſorrow, which Chriſt ſuffered in the day of his fathers wrath and fury? And again; behold and ſee (and in ſeeing rejoyce) that Chriſt ſuffered theſe ſorrows as *our ſurety*. Surely he hath borne our griefs and carried *our* ſorrows, he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are *healed*; All we like ſheep have gone aſtray, and he hath laid upon *him* the iniquities of us all. [x]

s Heb. 2.14.
t Act. 10. 28.
u Iſa. 53. throughout.
w Mat. 27. 26.
x Iſa. 53.4,5,6

Reconciliation:

And thus was God in and with Chriſt, in his everlaſting decree, Covenant and conſent, *reconciling the world unto himſelf* [a] by that one ſacrifice and offering [b], whereby through the eternal ſpirit [c] he offered up his life and ſhed his blood upon the Croſſe, a ſacrifice for ſin, [d] to *reconcile us* unto God. [e] For without ſhedding of blood, there is no forgiveneſſe of ſin to be expected; [f] Obedience to the Law (becauſe ſhort & imperfect) cannot effect it; & make man right and perfect. But now by this one offering up of the body of chriſt once for all, he hath perfected for ever thoſe that are ſanctified, ſeparated and ſet apart for God; [g] So that *Meſſiah*, the Prince of our peace, and the Authour of our eternal ſalvation, being thus cut off by death, hath *confirmed the Covenant* (made between him

a 2 Cor. 5. 19.
b Heb. 1. 1. 10, 10.
c Heb. 9. 14.
d Heb. 10, 12.
e Eph. 2. 16. Col. 1. 20. 24.
f Heb. 9. 22.
g Heb. 10. 14.

him and his Father) having finiſhed the (ſatisfaction for) tranſgreſſion, and made an end of (the reign of) ſin, by making reconciliation for iniquity, and bringing in *an everlaſting righteouſneſſe.* [h] To the end, that *whoſoever believed in him ſhould not periſh, but have everlaſting life.* [i] So that now there is no condemnation, to them that are (by believing) in Chriſt Jeſus; [k] for the Law of the ſpirit of life in Chriſt Jeſus, hath freed them from the Law of ſin and death; for this was the Covenant between Chriſt and the father, that *when he ſhould have made his ſoul an offering for ſin, the pleaſure of the Lord* (by him thereby fulfilled) *ſhould* take ſo good effect and *ſo proſper under his hand that he ſhould prolong his dayes, and ſee a ſeed* (a holy ſeed) he ſhould ſee and enjoy, that which his ſoul travelled for, *and ſhould be ſatisfied*, for all his ſufferings. [l] The reward whereof was this, *ſc. that by the knowledge of* (and faith in) him *who in that work, was his Fathers righteous Servant, he ſhould juſtifie* & acquit *many* [m] (even as many as believe in him) from all their ſins, [n] by bearing the guilt and puniſhment of their iniquities in his body on the tree of the Croſſe, [o] whereof aſſurance is given, in that he raiſed him from *the dead*; [p] for it was impoſſible that he ſhould be holden or detained by the grave, [q] who finiſhed the work that his Father had given him to do; [r] *viz.* by ſuffering the heel of his humanity to be *bruiſed* by Sathan, that to *break the head* and chief of all his deſigns, which was to keep man captive [s] for ever in his Kingdom of darkneſſe. [t] So that by ſuffering death, Chriſt hath deſtroyed him that had the power of death, that is, the Devil. And thereby delivered them, who through fear of death were all their life time ſubject to Sathans tyranny and bondage. [u] And now though the Devil accuſe & lay ſin to the charge of Gods Elect, yet God himſelf doth and muſt *juſtifie* them. And whoſoever condemns, 'tis not much to be valued; for it is Chriſt that died, yea rather that is riſen again; [w] for he died for our ſins, and roſe again for our juſtification, having thus wrought the work of everlaſting righteouſneſſe, [x] whereof the world may be clearly convinc'd to full ſatisfaction, in that he is *aſcended* unto his Father, & we ſee him no more; [y] for certainly, had he not ſatisfied and made full payment and reconciliation, he muſt have come *again*, and died again; yea, & again, he muſt have been often offered up, as the ſacrifices under the Law were. [z] But his blood (being the blood of God) was of more worth, value & efficacy, then the blood of all the ſacrifices in the world.

[h] Dan. 9.24.27
[i] Jo.3.15.
[k] Rom.8. 1,2.
New Covenant with Chriſt.
[l] Iſa. 53.10, 11, 12.
[m] Act.13.38.39
[n] 1 Pet.2.24.
Sealed by his Reſurrection.
[o] Act. 2. 32.33. 15.10. 40.13.
[p] Act.2.24. 30, 33, 34.
[q] Jo.17.4. & 19. 30.
[r] Gen.3.15.
[s] 2 Tim. 2.26. Eph 5.8. Act. 26.18.
[t] Eph. 6. 12. Col. 1.13.
[u] Heb.2.14,15
Juſtification.
[w] Rom.8.33, 34.
[x] Rom.4. 24, 25.
[y] Dan 9.24.
Confirmed by his Aſcenſion.
[z] Jo. 16. 8. compared with v. 12. Heb.10. 1. 2. Act.20.28. Heb.9.14.

Session in glory.
a Eph.4.8.
b Col.2.14,15.
c 1 Pet.1.21. Mat.22.44. Act.2.30.33. 36. Heb.1.13. Eph.1.20. Heb.1.3. & 10.12,13.
d Rom. 16.20. Heb.9.14,15.

And now having broken the prison dores of death, and led Sathan (who held us in captivity) captive, [a] and openly triumphed over him on the Crosse, [b] he is now *set down at the right hand of God in glory*, there to rule untill he hath subdued all his enemies; not *only* to himself (as then he had done) but *also* to all his people, [d] there compleating his *Priestly* office, by appearing in the presence of God, and making intercession for them. And by his Spirit, as their *king* [b] ruling in, and over them, untill the time of restitution, and setting all things right; [c] when he shall gloriously come, in great majesty, to judge all men, and to render to every one according to their deservings. [d]

Intercession.
a Heb.9.24. Rom.8.34. Heb.7.24, 25. 1 Jo.2.1,2.
b Psal.2.6. Jo.12.15. 1 Cor.15.14.
c Act.3.21. 2 Thes.1.8, 9, 10. Act.17.31. 2 Tim.4.1.
d Rom.2.5,6.

In the mean while, a poor believer (though in and of himself, worthy of nothing but wrath, and death, & hell [a]) may through that interest he hath in Christ (by believing) come *boldly* to God, [b] and plead that righteousnes, which is every way adequat and proportionate to divine justice: [c] And God in justice (with all humble, yet faithfull reverence be it spoken) must acquit the man; though in himself *ungodly*, [d] for payment being made, & satisfaction given by the *surety*, [e] it is but just that the *debtor* be acquitted and discharged; [f] & shall not the judge of all the world do right; [g] yea, God is just, and will declare his righteousnesse, by *justifying* him that believeth in Jesus. [b]

The Believers Confidence.
a Ezra.9.6,7. Dan.9.7,8. Gen.38.10
b Heb.4.16.10. 21,22. Eph.3.12.
c 1 Jo.2.1,2.
d Rom.4. 5. 8. 33.
e Heb.7.22.
f Rom.4.24,25
g Gen.18.25.
h Rom.3.25, 26.

Now God the Father having thus reconciled the world unto himself by Christ; for the farther carrying on of this work, commits the *ministery* and service of this reconciliation to his Apostles and Ministers, [a] in their *successive* generations; [b] who as *Heralds* and *Ambassadors* authorized and commissionated by him, [c] should publish (and in his name preach) the glad tydings of salvation, this everlasting Gospell: And to let all men (even the Gentiles) see what hope there is of their fellowship and participation of the blessings and benefits of this *mysterie of godlinesse*; [d] which from the begining of the world have bin hid in God, who created all things by Jesus Christ, [e] no nation, people or person being now *excluded* or shut out, (the partition wall of Jewish ordinances being broken down [f]) and both Jew & Gentile, bond and free, male and female, [g] all may come & drink *freely* of that well of salvation, which Christ hath opened for all persons that will come unto him, [b]) whereof for his part he is so free, (being

Ministers of reconciliation.
a 2 Cor. 5.18, 19.

b M.28.19,20. *c* 2 Cor. 5.20. *d* Eph. 3.8,9. 1.18. *e* *Ibid.* *f* Eph.2.14. *g* Gal.3.28.
b Isa.55.1,2. Lu..24.6. Zech.13.1.

no

no niggard of his blood and merits) that he *intreats* all to come and partake of. And by his servants making a full tender of himself, [i] as *Priest*, *Prophet* and *King*, to all that will receive him. And to as many as thus receive him, giving them right, power, and just claime, to become the sons of God, [k], and heires of the kingdome [l] which he had purchased.

i Mat. 11. 28, 29.
k Jo. 1. 12.
l Ia. 2. 5.

New Self.

Ability given to know and receive Christ.

But now man by his fall, being *dead*, & in the *dark*, yea, darknesse it self, and so (in his natural state and blindnes) unable to receive and comprehend this glorious and gracious mysterie, of being righteous by *anothers* righteousnes; [a] and of being saved by *anothers* sufferings [b] (all men, Jewes and Gentiles doting, and being fruitlesly set upon, seeking life and happines, by their *own* doings and performances. [c]) Therefore together with the revelation of this mysterie, by the ministry of his servants, sent for that purpose Christ (over and above that *common* work of the Spirit, by which he enlightens every man that comes into the world) gives unto those, who are given him of the Father, [d] and who are to be called according to the eternal decree and purpose which he purposed in himself, [e] and whereby he surely knowes, those that are and shal be his [f]) to them he gives *a mind and understanding to know* him, and to receive him, and to be in him, and to be one with him; who is the true God, and eternal life. [g]

a Rom. 10. 4. 5. 17.
b Rom. 5. 9, 10.
c Rom. 10. 3.
d Jo. 17. 6.
e Rom. 8. 28. Eph. 1. 9. 3. 11.
f 2 Tim. 2. 19.
g 1 Jo. 5. 20.

And to be in him

And now a believer having *Christ* (who is eternal life) hath eternal life *in and by Christ*, [a] whereas those who thus have him not, *&c.* by believing, have not eternal life; because (what in them lies) they make God a liar (not entertaining and closing with that testimony, and record that he gave of his son: [b] which was; that *in him* he was well pleased; [c] not onely *with him* (for so he could not but be in justice, for he had never offended him) But *in* him, he was well pleased, being in mercy and loving kindnes [d] satisfied for the sins of all those, who come unto God *by* him; [e] who therefore are received as sons and daughters; by free grace [f] and adoption. [g]

a 1 Jo. 5. 12.
b 1 Jo. 5. 10.
c Mat. 3. 17. 2 Pet. 1. 17.
d Eph. 2. 7.
e Heb. 7. 25.
f Eph. 5. 8.
g Eph. 1. 5.

Son-ship witnessed.

And now that those who thus believe in Christ, might have the witnes in themselvs of their *Sonship*; because they are sons, God sends forth the Spirit of his Son into their hearts, whereby they are imboldned to call upon God as Sons, crying, *Abba, Father*, [a] being thereunto the more imboldned, because by the same Spirit they are *sealed* and marked out unto the day of redemption:

a Gal. 4. 5, 6, 7.

b Eph. 1.13.
c Eph. 1.13,14
d 8 Rom.23.
e Rom.6.14.
f Jo.16.13.
g Jo.2.27.
h Jo.16.7.
i Cor. 1.4.
k Rom.8.26.

l Rom.8.15,16 *Juſtification witneſſed.*

a 1 Jo.5.7:
b 1 Jo.5.4.
c 1 Jo.5,6.
d Jo.19.34.
e Jo.3.33. to the end.
f Gal 4.6. *Sanctification witneſſed.*
g Eph.5.24. 26.27.
h 1 Jo.5.8. *Who ever is a childe of God, by faith in Chriſt to juſtifie him: Hath the Spirit of Adoption to to ſanctifie him, which ſeales to him, his intereſt in the compleat and perfect work of Redemption from all his ſpirituall enemies: ſin as well as Satan.*
i Titus 11.2: 11, 12, 13,14.

k And which is given to them as a *pledge* and earneſt in hand, for an aſſurance to them of their full inheritance, when their adoption and ſon-ſhip ſhall be compleated, by the redemption of their *bodies* from the power of *Corruption*, d as now their *ſoules* are, from the reign and power of ſin, e The ſame ſpirit alſo, in the meane time leading them into all *ſaving* truth; f comforting them in all their troubles; g and helping them in all their infirmities. h And thus hath a Believer in himſelf, the teſtimony both of *blood and of the ſpirit* witneſſing to and with his ſpirit, that he is a ſon and child of God. i

But then, as there are three in Heaven, that bear record and give teſtimony to this great myſterie of godlineſs, *ſc.* The *Father the word & the holy Ghoſt*; a So there are & muſt be three witneſſes on earth. i. The *heart* of a true believer; before the work can be compleated, which are three, *the Spirit, Blood, and Water*, b For Chriſt came not by blood alone, for *juſtification*, nor by water onely, for *ſanctification*: but by water and blood; c both which Sacramentally flowed forth from his precious body, when he hung upon the Croſſe, a Sacrifice for our redemption: thereby ſhewing forth the *end* of his ſuffering, *viz.* both the *juſtification* & *ſanctification* of his people. And therefore he that hath not the witneſs & teſtim. within himſelf of *all three* hath not the witneſs of *either*, e he whoſe heart & conſcience cannot witnes to him, his faith & believing in that blood of Chriſt ſhed, for his *juſtification*, cannot have the witneſs of this blood (as water) for cleanſing and *ſanctification*. For Chriſt ſanctifies none, but whome he juſtifies, f & he whoſe heart cannot witnes to him his faith operating on the blood of Chriſt (as water) for *ſanctification*, cannot have the teſtimony of blood, and his intereſt in it, for *juſtification*; For Chriſt juſtifies none, but he alſo ſanctifies the n. g And he that hath not the teſtimony and witneſſe in himſelf, of his intreſt in blood and water, for *juſtification & ſanctification*; cannot have the teſtimony, and witneſſe of the ſpirit, *ſealing*, for theſe three agree in one, i & all beare witneſs to one & the ſame truth, *ſc.* Chriſts comming & dying to redeeme us from ſin and all iniquity, i both in the *guilt* and in the filth of it, both from the *condemnation*, and from the *domination* of ſin: For *the grace of God which bringeth ſalvation & hath appeared to all men, teacheth us, that denying ungodlineſſe and worldy luſts, we ſhuld live ſoberly, righteouſly, and godlily in*

this

this preſent world, looking for that bleſſed hope and glorious appearing of the great God and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeeme us from all iniquity, and purifie unto himſelf a peculiar and choice people, zealous of good works. And for aſmuch as no uncleane perſon, can enter into the Kingdome of Heaven where the inheritance is. (For *know ye not that the unrighteous ſhall not inherit the kingdome of God; Be not deceived, neither Fornicators, nor Idolators, nor Adulterers, nor Effeminate, nor Theeves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdome of God and of Chriſt.* For there ſhall in no wiſe inherit there any thing that defileth, neither whatſoever worketh abomination or maketh a lie. [b] Therefore Chriſt (who hath purchas'd his Church) doth alſo *purifie it, and cleanſe it that he might preſent it unto himſelf a glorious Church, without ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy & without blemiſh*, [c] For they are redeemed from their vaine Converſation, which they learned from their Fathers, [d] and do not (after they have once learned Chriſt, and have heard him, and are taught by him in truth, *and as the* truth is in him, [e]) they do not walk as *other* people, walking in the vanities of their darkned minds, [f] (being through the ignorance that is in them, [g] ſtrangers from the life of God, [h] But being renewed in the ſpirits of their mind, [i] and the Image of God being reſtored in them; by the power of their new creation *in and by* Chriſt Jeſus, [k] they put off as to their former converſation, and manner of life, the old man, which is corrupt, by deceitfull luſts formerly mentioned; [l] But they now alſo put off all this, lying and defrauding, and ſtealing and bitterneſſe, and wrath & anger, & clamor, & evill-ſpeaking, & fooliſh talking, and unfitting jeſting: And *putting on the new man* they now uſe ſuch language that do edifie and built up others in holineſſe, and ſuch as miniſters grace to the hearers. [m] Their converſation being now without Covetouſneſſe; [n] and ſuch as becomes the Goſpel. [o] And according to their hopes and expectation, [p] as knowing that though God of free grace choſe them (from the beginning) to ſalvation, [q] yet the *obtaining* of the glory of our Lord Jeſus Chriſt, muſt be by and through the *ſanctification* of the ſpirit, and *belief* of the truth, [r] and *faithfull* [ſ] obedience; [ſ] And now acknowledging no other Soveraigne but Chriſt, and acted by a *ſpirit of love*, [t] as ſons they live to him, who

a 1 Cor. 6. 9, 10.
b Rev. 21. 27.
c Eph. 5. 27.
d 1 Pet. 1. 18.
e Eph. 4. 20, 21
f Eph. 4. 18.
g *Ib.*
h Eph. 4. 23.
i Eph. 2. 10.
k Eph. 4. 22. Col. 3. 8.
l Eph. 5. 4.
m Eph. 4. 29.
n Heb. 13. 5.
o Phil. 1. 27.
p 1 Jo. 3. 3.
q 2 Tim. 2. 10.
r 2 Theſ. 2. 13.
ſ Rom. 16. 26. Gal. 5. 6.
t 1 Jo. 4. 19.

u 2 Cor. 5. 14, 15. died for them, u being contented to be, or to be accounted any thing, so Christ may be glorified in them and by them, whether by life or by death, w And having no confidence in the flesh, or fleshy priviledges, they worship God in the spirit, and rejoyce in Christ Jesus, x Counting all things losse and dung in comparison of the excellency of the knowledge of Christ Jesus their Lord, that they might obtaine him, and be found in him, not having their own righteousnes which is of the law (or by the law of working) but that righteousnesse which is by believing in Christ, the righteousnesse which is of God by faith. y And although they know that whiles they are in the flesh they shall not be in all things perfect, z yet forgetting that which is behind (that to which they have already attained) as not answerable to their longings, they presse forwards more and more toward perfection, a (grieving under their imperfections, and longing to be disburthened b) until they reach the mark they ayme at, the price of their high calling whereunto God hath called them in & by Christ Jesus, c desiring in the meane time so to know him) by an operative and effectuall knowledge (and the power of his resurrection, and to have communion and fellowship with him in his sufferings, that being conformed to him in his death, d they might by all or any attaine their part and portion in the blessed resurrection. e

w Phil. 1. 20, 21.
x Phil. 3. 3, 4, 5, 6.
y Phil. 3. 8, 9.
z Prov. 24. 16. Eccles. 7. 20. 1 Jo. 1. 8. 10. Psal. 19. 12 Ia. 3. 2.
a Phil. 3. 13, 14
b 2 Cor. 5. 2. 4
c Phil. 3. 14.
d Phil. 3. 10.
e Ib. 11.

A Christians ingagement by Baptisme.

And to this duty (of holy walking) a believer holds himself bound by his very *profession*; for having by baptisme put on Christ and Christian profession, a he thereby engages himself (as the Jew by circumcision to keepe the whole *law* b) so he by baptisme to believe, observe and keepe the whole Gospel, c That very ordinance in its intent purport and signification; directing him, and pointing out unto him, his duty: as one specially interested in the ends and benefits of Christs death, thereby sealed and signified d. So that he doth and must conlude, (that where sin had abounded and *reigned* in him before, even unto death; that there now *grace* and favour (through Christs righteousnes) doth reign much more to eternall life e) yet he dares not (he may not) *still* continue in his sin, that grace might *still* abound, f Nay he concludes (as it is indeed) it is impossible. For *how shall they that are dead to sin*, (and so have no more to do with it) *live any longer therein*: g for they know (if they know any thing) that as many as are baptized into Jesus Christ, & thereby baptized into his death,

a Gal. 3. 27.
b Gal. 5. 3.
c Gal. 3. 27. Rom. 6. 3, 4, 5, 6.
d Rom. 6. per tot.
e Rom. 5. 20, 21
f Rom. 6. 1.
g Rom. 6. 2.

death, buriall and reſurrection; are baptized and thereby engaged, not only to the *name*, profeſſion and calling of Chriſt and Chriſtianity, and to own him in theſe particular actings; But alſo (if they expect to finde reall benefit, by the worth and merit of them) that they finde the *reall* and efficacious *fruit* of all theſe powerfully by the ſpirit working in them. [b] So that he concludes the *death of Chriſt to be the death of ſin. And the reſurrection of Chriſt, the reſurrection of the life of his grace & holines*, Reckoning himſelf now no longer debtor to live unto the fleſh and its *corruption*, but debtor to live unto the ſpirit and its holy *motions*. [i]

[b] Rom. 6. *per totum.*

[i] Rom. 5 10, 11, 12, 13

And having alwaies an eye to the great love of Chriſt, who by his *death* and blood ſhedding, hath thus redeemed him, He cannot but often thinke upon him, and *thankefully remember* him, in and by that ordinance which he appointed in an eſpeciall manner (a little before his death) for that very purpoſe, [a] wherein he *publikely* owns him, and makes *profeſſion* to the world of his faith and hope, and rejoycing *in him*. [b]

Often uſe of Lords Supper.

[a] Luk 22. 19. 1 Cor. 11. 24, 25.

[b] 1 Cor. 11. 26.

And thus Reader, thou haſt a little of much more that might be written of this great myſterie of godlineſſe, in which thou haſt a rude delineation of Gods method in reſtoring fallen man into his favour, through the whole progreſſe, whereof (as is eaſily perceiveable) there runs a continued line and cord of *free grace* and mercy, thus contrived and ordered by him for a threefold reaſon.

The grounds and ends of this Myſterie of Godlineſſe thus ordered in a way of Free-grace.

The firſt reaſon, reſpects God himſelf, who hath ordered it in this manner, is; *that he alone might have all the praiſe, the glory*, [a] If ſalvation had been attainable by the law of working, man might have had ſomewhat whereof to have boaſted and gloried in himſelf. For although, *that* working had come infinitely ſhort in proportion to the reward propoſed; And although *that* reward therefore, was *but* upon a free promiſe. (And ſo only to be claimed) Not through the *worthineſſe* of the work, or worker. And although that work had been performed, *but by* ſtrength received *from him*; by whom the reward was promiſed, yet if man had performed the condition (on his part required) the Lord would have *accounted it*, as happineſſe *earned*, and would have given in the reward, as *due* in [b] by (and for) working; And would have allowed him in his *glorying*, [b] But you ſee clearly, that that way of ſalvation is quite ſhut up; For by the works of the law (and by obedience

[a] Jer. 9. 23. 1 Cor. 1. 29, 30, 31, &c.

[b] Rom. 4. 2.

obedience thereunto,) can no man be justified,[c] and therefore hath the Lord concluded, and shut up all under sin, that by saving those who are saved by *free*, rich, and undeserved, and *unearned* grace and mercy, he might take away all matter and occasion from man of *boasting*, and *glorying* in any work, or thing done, or performed, *in* or *by* himself, by any strength or power, *how ever received*, which he might call his own,[d] and that he that glories, might glory in the Lord, that he is a God that exerciseth loving kindness in the earth, and that there is none like unto him, that pardoneth iniquity, and passeth by the transgression of the remant of his heritage (his chosen heritage,) and who retaineth not his anger for ever, *because he delighteth in mercy*,[e] and in mercy hath freely given his own Son (as before) to do that for us, which we were no wayes able to do for our selves: *viz.* to fulfill all righteousness in his *own* person *for us*, that we only beliving in him (as to the justification of our persons, and acceptation with God) might not perish, but have everlasting life.[g]

c Ps.143.2. Acts 13.39. Rom.3.20.
d Rom.3.27.
e Jer.9.23.
1 Cor.1.19,30,
f Rom.3.24, 25.
g Rom.3.16. 1 Jo.5.10. Mark.16.16.

A farther manifestation of free-grace.

Nay, a little farther; to set forth the fulness, and freeness of this grace, so free is it, that whereas, this righteousness of Christ is made ours, *onely* by our closing with, and receiving Christ,[a] as tendred to us by the Father, and to those ends and purposes (before mentioned) that very grace or hand (as I may so call it) whereby we do receive him, is *freely* given to us.

a Jo.1.12.

For whereas all men have not faith[b] (without which it is impossible to please God, and to be accepted with him[c]) and without which no man can receive and close with Christ Jesus for righteousness, and life, and whom whosoever hath not, hath not life) the Lord himself, gives *faith it self* to the heires of salvation (the chosen and called according to his purpose[d]) *whereby* they do believe.[e] And whereas they are naturally *unwilling* to deny themselves, and to come to Jesus Christ, he makes them (who of themselves are not able so much as to have a good thought[f] *willing and able*,[g] and whereas their faith, is weak, he *strengthens* it;[h] And when their faith is ready to fail, he *secures* it,[i] nay, whereas there is an utter inability in man to this saving work; and so much *reluctance* in corrupted nature against it; the Lord puts forth Exercises more *then common* and ordinary power, to accomplish this work in the hearts of his children, not only power, but *great power*, yea, *exceeding* great power; even the same

b 2 Thes.3.2.
c Heb.11.6.
d Rom.8.18.
e Eph.2.8. Phil.1.29.
f 2 Cor.3.5.
g *Ib.* Phil.1.13. Heb.12.beg.2.
h 1 Pet.& 5.10.
i Luk.22.32.

ſame by which Jeſus Chriſt was raiſed from the dead, which is *no common and general power.* [k] So that there is ſuch a change wrought in a believer that the work is called (as it is) there being none of this in man before) a *new creation.* [l] And the man a new man; [m] And he hath a new heart, [n] and a new Spirit; [o] whoever attains this hath another ſpirit then he had before. And all this is *freely given* them of God, [p] and of meer grace; that God might have all the *glory* and man might cry *Grace grace; unto it;* [q] For grace is free, elſe grace were not grace; [r] To God alone therefore be glory.

A ſecond reaſon why the great myſterie of godlineſſe is thus contrived, reſpects the Saints (true Chriſtians tis *for their ſecurity*) certain attainment to, and eſtabliſhment in the glory and happineſſe propoſed. God at firſt, when he had made man good and happy, left him to himſelf, and to his own freedome, *not engaging in any ſort,* to preſerve him in that condition; And man ſhewed himſelfe a creature, though good yet *mutable*; But now Jeſus Chriſt, the ſecond Adam, [a] and the head of this new creation, hath entred into a Covenant with God, and made an agreement with the father eſtabliſht upon *better termes*, and better promiſes; [b] for whereas the Condition of the firſt covenant and agreement between God and us for happineſſe, was exact obedience to be performed in *our own perſons:* Man (you ſee) made righteous and holy (and without ſin in him, to prompt him to diſobedience) yet did not keep himſelf ſo, but irrecoverably fell (for ought that he could doe to help himſelfe) from that bleſſed Condition. And if he could have helpt himſelf (which was impoſſible) he that fell *once* might fall away *again*, and ſo could never be ſecured of his happineſſe.

But now (contrary to the cuſtome among men) *A tenure in Capite is better then fee-ſimple.* To have and to hold ſalvation by Chriſt *our head*, is better (more ſecure & laſting) then when in our own keeping, God won't truſt us, nor Chriſt won't truſt us with our ſelves, nor with our righteouſneſſe (by which we ſhall ſtand upright and in favour with them) *any longer*, if our righteouſneſſe *were in* our ſelves, (ſuppoſing we were redeemed from our former Captivity) yet if when we were truely good, and had no experience of ſin and corruption in us, we did *then* faile; much more ſhould we do ſo *now.* But it now being in Chriſt (who is more then a bare Creature) and now become our *ſurety and undertaker,*

k Eph. 1. 19. 20. 2 Theſ. 1. 11.
l Eph. 2. 10. 2 Cor. 5. 17.
m Gal. 6. 15.
n ib. Eph. 2. 15 4. 24. Col. 3. 10.
o Ezek. 36. 26.
p Ezek. 11. 19.
q 1 Cor. 11. 4. Rom. 4. 16. 5. 20. Zech. 4. 7.
r Rom. 11. 6.
ſ Luk. 2. 14. Eph. 1. 6. 3. 21.
Saints ſecurity.
Qua ſupra.
a 1 Cor. 15. 45. 47, 49.
b Qua ſupra.
c Job 4. 18, 19.

dertaker, he will keep it *for* us.[d] and us *for* it. And will not faile us.[e] So that now the promise of righteousnesse, life and salvation is *sure to all the seed of Christ*. Believers, I will not be long here neither, lest my book should swell, (*but reader*) *blessed God for Jesus Christ, and be thankfull.*

d 1 Pet. 1.3.4. 5.
e Heb. 13.5. 2 Cor. 12.9.
f Rom. 4.16.

Mans strong ingagement to duty.

And now lastly (to come to a conclusion) and wherein I will be brief: This great mysterie is thus ordered; That the Lord might thereby more *sweetly* (and in a way agreeable to his own nature) *draw man unto himselfe*; And more strongly *ingage* him, to him.[a] Theres nothing so sweetly freshly and strongly drawes and ingages a rational & ingenuous nature, as love & mercy. And by how much the greater the *Distance and disproportion* was between the parties deferring; And by how much the greater the *misery* and unworthinesse of *him* was, to whom the mercy was extended; by so much the *greater, sweeter, stronger, powerfull and prevailing* is that grace and mercy shewed.[b]

a Jer. 31.3. Hos. 11.4.

Reader, enlarge these things in thy meditations, till thy heart be warmed, and then admire, and adore, and love, and serve;[c] And conclude, and say, *without Contriversie great is the mysterie of Godlinesse. God was manifested in the flesh, justified in the spirit, seen of angels precheth unto the Gentiles, believed on in the world, received up into Glory.*

b Ezek. 6. beg.
c 2 Cor. 5.14.15

From whence we expect him to come to judge both quick and dead,[d] *Even so, come Lord Jesus come quickly.*[e]

d Act. 17.13. 2 Tim. 4.1.
e Rev. 22.20.

MYSTERIE,

MYSTERIE.

BABYLON

THE

GREAT,

OR,

The Great Mystery of *Ungodlinesse* DISCOVERED.

From the *Writings* and *Speakings* of a Company of Spirituall Juglers, called

QUAKERS.

WHEREIN

Their Cheats are manifested to the World, for the *reducing* of those they have *seduced*, and the establishment of such as by Gods mercy are not yet taken in their Snares.

By *Ra: Farmer*, a Servant of that *Jesus Christ* that was crucified at *Jerusalem*, above sixteen hundred years agoe.

LONDON,
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A Prefatory word of advice, to the seduced Followers of the seducing QUAKERS.

Friends,

DId you never see Hocus Pocus *playing his prancks of Legerdemain, and deceptions of the sight, perswading people they see that which is not? such spiritual Juglers, (Juglers in spiritual things) are come among you, and if you look not to your selves, you will be cheated by* these, *worse then by* others; *there you lose a little* money, *here your* souls; *if I have endevoured to discover them, that you may know and avoid them, I hope you will not be angry. If you be, and* be so long, *you are more then* angry, *you are* mad. *And its common to mad men to be offended with their* Physitian, *yet he must not cease his work. It was the great blessing God gave to mankind at first to have* one language, *that all might understand one another; for words are the Interpreters of the mind: and heretofore, for the proud attempts of the sons of men, God came down and confounded their languages; so that though they* meant *the same things, and things retained the same* names *and* nature; *yet by the obscurity of their newly gotten expressions, they understood not one anothers meaning, and so (upon the matter) were as bad as* dumb *one unto another: So that when the* Brick-layer *cald for morter, the* Labourer *apprehended a trowel, and when he cald for his* rule, *he would bring him a* hammer; *this would make mad work you'l say, and so it did, it brought all to a Babel,* confusion. *And now, since by the blessings of the Almighty, this confusion of tongues is pretty well healed, by the reconciling of languages, and bringing words to some* commonly received significations, *and intimations: what do those men do, but build* Babylon *agen; who have brought up a jugling trick of* speaking one *thing, and yet meaning another; this is the practise of the Quakers, and that discovery of it, is the subject matter of this following discourse: And this I drive at in it, to let thee know, that* many *times (most times) when they speak of* God, *and* Christ, *and* Scriptures, *&c. They do not mean* that *God, and Christ, and Scriptures, that* thou *dost, and* other *men, (wise men, godly men) do. They do not mean a God, and Christ, and Scriptures* without *thee, but* within *thee onely. 'Tis very plausible, and seems to have much piety & godlinesse in it; & what will any man dare to speak against God* within *us, and Christ* with-

within *us, and Scripture* within *us, and Ordinances* within *us? they are sure Seducers, false Prophets, idol-shepheards, these will never convert souls. They in the* letter, *and they speak onely the* letter; *here's no life, no* spirit; *no, no, come hither, come and eat; here's a* new *Tree of Knowledg; eat, you shall be as Gods; nay* Gods, *equal with him, all-sufficient* in your selves: *A Light, a God, a Christ, Scriptures, Ordinances,* all within you; *and so within you, as these without you are not worth looking after, they be carnal, fleshly.* your imagined God beyond the Stars, and your carnal Christ, which you would make appear through your Heathenish Philosophy is utterly denyed; *you shall see* by *whom and* to *whom these words are vomited. Friends, Ile onely say thus much, for I undertake not the confutation of so much as one of their opinions, nor I think need I. To discover them is sufficient to render them all horred to all Christian ears; Ile onely say thus much Though God, and Christ, and* Scriptures, *and Ordinances be, and be never so glorious and excellent, yet if they be not* in thee, *in their life and power and efficatiously reforming and conforming vertue, they are to thee as if they were not* at all, *or worse: but when ever they shall be in thee, let the measures and degrees be* never so high, *they will (and must) also be* without *thee, and shall never be indistinctly the* same *with thee. Waders, you have need revive your old principles received from the word of truth; and looke about you; deceivers are come into the world, and would* cast a mist *before your eyes, that you may not perceive their end. They often say, they have* somewhat to deliver which the world is not yet fit to receive; *I suppose I have discovered their meaning, if they durst speak out; for thy most profitable reading whereof (besides a few brief directions hereafter given thee, concerning their manner of answering to the queries or questions proposed unto them) let me here a little admonish and inform thee. In all inquires after truth, when a matter or question is proposed or demanded; he that is to answer (if he be willing to have the truths discovered) doth either* affirm *and grant the question or* deny *it, or in the third place (if there be need)* distinguish and explain *some words that may be doubtfull, or have a double meaning: And accordingly make his answer. There is no fourth way. But to be wholy* silent, *or to* shuffle and avoid *the question, by impertinent matter, that is not to the thing purposed. And such men that shall take this and their usuall way and course, are to be accounted as* prevaricators, *impostors* and deceivers. *But is there no fourth way did I cry, but silence and shuffling. There are*

a generation of men *have found out that way of* equivocating and jugling *even now mentioned, ſc. To ſpeak one thing and mean not the ſame thing, which the words uſually and in moſt mens ſenſe and conſtruction ſignifie. Now obſerve, in all their anſwers, theſe quakers neither* grant *nor* deny *nor* diſtinguiſh; *But conſtantly betake themſelves for one of theſe two refuges of liers.*

Either to avoid anſwering, *by talking nothing to the purpoſe. Or if they do affirm or deny, (which is very ſeldome) their words have* another *meaning then is intended thou in the queſtion. By the help of this obſervation thou maiſt trace and perceive? Then in all their wrightings and arguings, where any ſuch* is controverted or debated *by or with them: And much in all their ſpeakings. And if thou be now deceived by them, the fault is much nay, moſt, if not altogether thine own, who will ſo eaſily be led blindfold by ſuch* palpable deceivers, impoſtors, juglers. *This firſt onſet of theirs is but to unſettle thee, from off thy old. If thou hold here a while, they'l come and compleat the work hereafter. But I hope the Lord will ſtirre up the zeale of our Magiſtrates to ſtop the mouthes of* blaſphemers *though they have regard as is fit to tender conſciences however Reader do thy work. And i'le indeavoure to do* mine *and the Lord make us all able, wiſe vigilant, faithfull and ſucceſsfull. So prayes he, who is,*

The furtherer of thy faith and the helper of thy joy.

RA: FARMER.

And now *Reader*, having laid before thee, this great myſterie of Godlineſſe from the un-erring truth of the eternall word, revealed in the ſcriptures. I ſhall diſcover unto thee a great myſterie of *ungodlineſſe*, a myſterie of iniquity, and of abhomination; even that abhomination which maketh deſolate, & deſtroyeth all Chriſtian Religion from the writings and ſpeakings in a generation of men called *Quakers*.

And here (in the firſt place) I ſhall communicate unto thee; that which I confeſſe was the firſt ground, of the diſcovery of this myſterie unto me, and that you ſhall finde in a beok intitl'ed.

A Confeſſion of Faith, of the ſeveral Congregations, or Churches of Chriſt in London, which are commonly (though unjuſtly) as they ſay, cal'ed Anabaptiſts. *Unto which is added, Hearts-bleedings for Profeſſors abominations; Or, a faithfull generall Epiſtle, from the ſame Churches: Preſented to all who have known the way of truth, forewarning them to flee ſecurity, and careleſſe walking under the profeſſion of the ſame, diſcovering ſome of Satans wiles, whereby alſo wanton perſons and their ungodly wayes are diſclaimed. The fifth impreſſion.*

Which Book is ſigned in the name, and by the appointment of the aforeſaid ſeverall Churches meeting in *London.* By *William Kiffen, John Spilsberry,* and twelve more of them.

And theſe men I look upon as competent for this diſcovery, for ſeveral reaſons; firſt, in reſpect of their reſidence and habitation, *ſc. London,* a place where (if any where) all Religions, Opinions, & Profeſſions are to be found; ſecondly, the parties themſelves, *ſc.* the Anabaptiſts, a ſort of men in many things (many of them) neer of kin, I charge no man in particular; but generally they have bin a ſort of people much given to *Enthuſiaſmes, and immediate Calls, & Revelations, and apt to entertain fantaſtick dreams and fancies.* And concerning them, I fully concurre with that precious Servant of Chriſt (now in heaven) Mr. *Cuthbert Sidenham,* in an Epiſtle of his before his excellent Book concerning Infant-Baptiſm, and ſinging of Pſalms; where ſpeaking of the Opinion of Anabaptiſts denying Infants Baptiſm, *An opinion* (ſaith he) *which hath been alwayes ominous, and of a powerfull ſtrange influence, accompanied with the moſt dangerous retinue of errors, ſince the firſt Embryo of it was brought forth; whether by a judgement of God, or from its naturall or ſecret connexion with other principles of darkneſſe, I will not determin. Only God hath ſhewed ſome black Characters on it, in every Nation where it hath prevailed; though we cannot but ſay, many Saints are innocently under the power of it.* Thus farre he.

Now theſe men therefore, both in reſpect of the conveniency of the place, but eſpecially in the likelyhood of acquaintance and familiarity with this kind of people, who moſtly have been Members of their Congregations, and have departed from them (which may be one of the black works before ſpoken of) theſe Anabaptiſts, may have probablie plowed with their heyfer, and ſo may beſt unfold their riddle, and diſcover their ungodly Myſterie, within their generall Epiſtle (before mentioned) after ſome little Preface, they do in theſe words.

To all the Churches of God, ſanctified in Chriſt Jeſus, called to be Saints, with all that in every place profeſſe the Name of Jeſus Chriſt our Lord, both theirs and ours.

Beloved Brethren,

HAving theſe many years through the grace and free-mercy of our God, been kept in the profeſſion of the Name of Chriſt, contained in the holy Scriptures of the Prophets and Apoſtles, and finding the exceeding benefit and comfort of walking with God, in ſome meaſure ſuitable to what he hath made known unto us, and well knowing that we are called to live in the laſt ages of the world, wherein iniquity abounds, and the love of many waxeth cold; as likewiſe conſidering thoſe peculiar times ſpoken of in 2 *Tim.* 3. 1. &c. are come upon us, wherein men who ſometimes have made a large profeſſion of God and godlineſs, are turned aſide to commit all manner of uncleanneſs with greedines, having turned the grace of our Lord Jeſus into laſciviouſneſs, calling darkneſs light, and light darkneſs, by meanes of whom the way of truth is evill ſpoken of, and many poor ſouls through temptations, ready to quit their profeſſions, and to be taken with their ſnares: We thought it our duty to declare our utter diſlike, abhorring and deteſtation of all ſuch evill perſons and wayes, who ſhall under pretence whatſoever plead for, or practiſe any way of ungodlineſſe.

And having been through the goodneſs of our God, inabled to diſcern the ſecret and ſubtill deſigns and ſnares of Satan, which he hath laid to entrap poor ſouls in, by carrying them from ſtep to ſtep, untill they have bin wholly captivated in his ſnares, and fitted by him to do him ſervice.

We could doe no leſſe, then according to that meaſure of light we have received from the Lord, to diſcover his wiles and ſtratagems, and to caution all that profeſſe the feare of the Lord, to watch over their own hearts and ways, and to take heed leſt they fall into the ſame condemnation.

For this we have found, that that way which God in his infinite wiſedome taketh to bring ſouls unto himſelf by, *viz.* the preſenting unto men his great love, in giving Jeſus Chriſt to ſuffer death, and his great ſalvation to all that believe in his name; Satan that old ſerpent, through his inſtruments, under the ſpecious pretences of beating men off from all falſe reſts, endeavours with all his ſtrength to oppoſe and make void, perſwading the ſonnes and daughters of men, that what is declared concerning the death of Chriſt at *Jeruſalem*, and his bearing our iniquities in his own body upon the Croſſe, is but a meer Hiſtory and ſhadow, the Scriptures are but a letter, and the Ordinances of God but fleſhly forms, thereby labouring to beget in the peoples mindes a contempt and ſleight eſteem of Chriſt, his Word and Ordinances; and that he might cheat them to purpoſe, tells them of a God within, and a Chriſt within, and a Word within, and that God and Chriſt, and they are one, without any true diſtinct knowledge of the true meaning of that which is expreſſed, whereby poor ſouls with great and ſwelling words of vanity, triumph in a great myſterie of meer nothing but emptineſs and confuſion, ſpeaking things whereof they know not, and many poor ſouls knowing ſuch expreſſions to be Scripture phraſes, do greedily embrace them, without a true, diſtinct, and clear underſtanding the ſenſe of what is ſpoken, having the perſons of thoſe who ſpeak ſuch language in great admiration, as the chief, tender, charitable, knowing, high and ſpiritual Chriſtians: Whereas indeed although the words ſpoken by them, are many of them true in themſelves, (without which Satan could not ſo effectually deceive) as that God, and Chriſt, and the Spirit dwell in us, and that God, and Chriſt, and the Saints are one: Yet are we to underſtand this union to be onely in a way of relation, through participation of the ſame Spirit, and this dwelling to be onely in reſpect of grace, and powerful operation and influence, working in the hearts of believers, according to the tenor of the

the New Covenant, in making men holy and humble, purifying their hearts, cauſing them to walk in all good conſcience towards God and man; all which by them is trampled under foot, and another kind of union, and indwelling, driving at in their diſcourſes, which although covertly expreſſed, until by craft and ſubtilty, they have prepared the hearts of ſimple and unſtable ſouls, to receive whatſoever they ſhall ſuggeſt unto them, yet then is openly diſcovered, being indeed the root of all bitterneſſe and deſperate prophaneneſſe and blaſphemy, that can be imagined in the world; for from thence they conclude, that themſelves are God, and Chriſt, and what God is, they are; and what they are, God is; for ſay they, there is no ſpirit but one, and ſo deny any created Angel or Spirit, holding upon the ſame account the living ſoul in man to be uncreated, and ſo conſequently to be God himſelf, and not created by God. Now this being the ground-work of their deluſion, the building is anſwerable.

For firſt, concluding the reaſonable ſoul to be God.

Secondly, they affirm that this ſoul being cloathed with their humane bodies, or fleſh, is Chriſt, or God in fleſh; hereupon they imagine that Jeſus Chriſt ſpoken of in the Goſpel, as being born of the Virgin *Mary*, accuſed by the *Jews*, delivered by *Pilate* to be crucified, dying at *Ieruſalem* upon the Croſſe, riſing the third day, and aſcending into Heaven, is only to be underſtood Parabolically or Figuratively, ſpeaking of one thing and intending another, pointing at and prefiguring a work only within us, conceiving the Virgin *Mary*, the *Iewes*, *Pilate*, *Ieruſalem*, the Croſſe, Chriſt riſing and aſcending, ſpoken of in the Scriptures, to be all within them, and no ſuch thing ſubſtantially or in truth without.

As they conclude all things ſpoken of Chriſt, to be but in a Typical or Figurative manner, intending and typifying out this God within, or God incarnate in their fleſh, ſtill meaning their reaſonable ſouls, conceiving this to be the ſubſtance of all thoſe ſhadows; ſo alſo upon this ground, they are forced to conclude the whole New Teſtament, with all the Doctrines, Laws, Rules, and Adminiſtrations of the ſame, to be but a ſhadow or figure, holding forth a ſubſtance within. As for inſtance, *Moſes* and *Aaron* being but figures of the ſubſtantial Saviour, and Prieſt

to come; ſo the adminiſtrations of *Moſes* as Moſaical, were but fleſhly and carnal adminiſtrations to be aboliſhed when the ſubſtance was come, they being only ſhadows of good things to come; in like manner do they underſtand Chriſt in his Perſon, to be but a ſhadow of Chriſt within, and all his heavenly and ſpiritual Goſpel to be but a letter and carnal Hiſtory, put to an end and aboliſhed, when they once come to apprehend that the ſubſtance of all is within, they coming alſo to believe that the ſoul is God, do thence infer that they are perfect, and that they are in an happy eſtate as can be; for this they urge, 1 *Cor.* 15. 24. to the 28 *verſe*, to ſhew when the Kingdome is delivered up to the Father, and then Chriſt ceaſeth his Mediatorſhip, and conſequently all his New Teſtament ceaſeth: Now they conclude, that all this is accompliſhed, when they come to diſcern there is but one Spirit, and their ſoul, that Spirit which is God, and then they are in the poſſeſſion of all things.

And ſeeing that the Scripture declares, that before our full poſſeſſion of God and glory, there muſt be a temporal death, and reſurrection of the body, and eternal judgment, they upon the former grounds judging themſelves already glorified, do underſtand this death of the body in all ſuch Scriptures myſtically, and that the reſurrection and eternal judgement are paſſed already in the ſoul, as *Hymeneus* and *Philetus* did, 2 *Tim.* 2. 18. compared with 1 *Tim.* 1. 19. Thence alſo they conclude, that faith and juſtification by Chriſt, together with all the Ordinances of Chriſt, are aboliſhed as fleſhly forms, like unto Chriſt that appointed them; above and without all which, they triumphantly (in their own fancies) live when they once have attained this ſupereminent life (as they ſpeak) as being in the full fruition of God, comprehending that infinite being, (which they blaſphemouſly affirm themſelves to do) intruding themſelves into things they are altogether ignorant of. Hereupon it is, that they, as *Peter* ſaith, ſcoffe at any ſecond coming of Chriſt, 2 *Pet.* 3. 3, 4. and mock at the holy Scriptures, thoſe heavenly Oracles of God, denying them to be the Word of God, or that Law by which they ought to confirm their lives, conceiving and uttering that there is no Law nor Rule, but what is in man, his light being his only Law, that is to ſay, whatever that ſpirit that dwelleth within (which they call

God

God within) dictates to them, that ought to be done by them, ſtrengthning themſelves with this opinion, that there is no ſin, but what contradicts a mans own light (which is a mans only Law) and ſinne is onely ſin to him that thinks it ſo, and that there is no Hell, but that torment that men ſuſtain through croſſing their own light, which God knows is nothing but thick darkneſſe.

And then they proceed to diſcover the wretched effect of this damnable doctrine, in the unclean lives and converſations of the followers of them, which (by the practiſes ſpoken againſt) I apprehend to be intended againſt the Ranters (that abominable crew of *Religious Villains*) pardon the expreſſion. And I confeſſe theſe practiſes are the moſt natural iſſue of thoſe opinions, and doe moſt freely flow from them, eſpecially from the tail or hinder part on't. But when I had read ſome of the Quakers papers, I found them building upon the ſame foundation, and making uſe of the ſame principles and materials. And I could not but obſerve the artifice and skill of Satan, like a cunning workman, employing the ſame ſtuffe to ſeveral (outwardly ſeeming) ends, and purpoſes, but in the effect and iſſue the ſame, *viz. deſtruction*, which is his proper work and buſines (for the Ranters make uſe of them) to boulſter up themſelves in all manner of *luſts and ſenſuality*, without ſcruple of conſcience: And the Quakers improve them, to ſeeming holineſſe and mortification, to ſecure themſelves in *a proud humility*, (which not repented of) caſts down to Hell as readily as the former.

And here, Reader, let's make a ſtand awhile, and conſider; what ſaiſt thou, Is not here *a myſterie of iniquity?* Is not here the head of the Serpent, that old Serpent, that deceived our firſt Parents in Paradiſe, to the fall, and (what in him lay) utter ruine of all mankind? And is not this the tail of that *great red Dragon, that draws and caſts down a third part of the ſtarres of Heaven to the Earth?* Nay, is not this both head and tail, and body, and all, of that arch-enemy of Gods glory, and mans everlaſting ſalvation? Is not here a deadly blow given to the whole new Creation, head and members, Chriſt and his whole body? Nay, is not here proud *Luciferian* violence, and attempt made againſt the moſt high and glorious Majeſty of God.

God himſelf? The truth is, Reader, *Here is an Axe laid to the root of all Religion, Chriſtian and other*, but eſpecially Chriſtian. Here's God, and Chriſt, and all his Ordinances, and holy Inſtitutions, laid level and over-turned. Conſider it a little, I ſhall obſerve it to thee, under theſe three heads. They offer violence to God himſelf, as God. Secondly, to Jeſus Chriſt. And thirdly, to all his Ordinances and Inſtitutions.

Firſt, They offer violence to God himſelf, as he is God. For whereas the Scriptures affirm, that *God is not man*, nor does or acts as man; which even the witch *Balaam* did acknowledge, *Numb.* 23. 19. And the Lord himſelf asks, *Iſa.* 40. 18. *To whom will ye liken God? or what likeneſſe will you compare him to?* having in the former verſe ſaid, that *all Nations before him* (or compared to him) *are as nothing; and that they are counted to him leſſe then nothing and vanity:* And whereas he ſays, *Iſa.* 42. 8. *that he will not give his glory to any other*, much leſſe his Eſſence (which indeed to be impoſſible, may be evinced by many arguments:) And to thoſe that know (or rather being not able to know fully) do admire and adore that incomprehenſible Majeſty, it is not needful: Now theſe bold wretches, worms of Earth, Nay, in this Devils, and fiends of Hell, (for this was Satans ſin, to be like God) they affirm, *themſelves are God, and what they are, God is, and what God is, they are, and that they are equall with God, and one with him in nature.* And this they ſpeak in reſpect of their ſouls and ſpirits, upon this ground, *ſc.* That there is but one ſpirit. If this be not Devilliſh and Sataniſme, what is? Nay, is it not worſe and more horrid pride then that of *Lucifer?* for he did but ſay in his heart, *I will aſcend into Heaven, I will exalt my ſelf above the ſtarres of God, I will aſcend above the heights of the Clouds, I will be like the moſt high.* But this will not be onely *like*, but *the ſame* with the moſt high God. I undertake not the confutation, and I ſuppoſe I need not, and I hope you look upon it with abomination, and deteſtation of ſpirit; Thus they offer violence to the Majeſty of God himſelf, of whom we are not to think, *but with reverence and holy fear.*

Secondly, they offer violence to *Ieſus Chriſt, God over all bleſſed for ever*, they make him, who was and is the great deſign of the Fathers glory, by whom he made the world, and through whom

whom he redeemed mankind (as is ſet forth in the myſterie of Godlineſs) but a meere fancy, *but a manifeſtation for a time, a Chriſt without us, and but a type of them who are Chriſt.* For Chriſt is God and Man, and their ſouls (or ſpirits) are God, and their bodies are fleſh, and theſe two together is Chriſt incarnate, Chriſt in them, who are the ſubſtance, or chief thing typified and intended. And therefore when the ſubſtance comes and is, and appears in them, then the ſhadow, the *Jeruſalem*, Chriſt (as if both cannot ſtand together) vaniſhes and ceaſes. Do n't ye tremble Chriſtians at this horrid blaſphemie, and are not theſe accurſed?

And then thirdly and laſtly, they offer violence (and this muſt neceſſarily follow) to all the Ordinances and holy Inſtitutions of Jeſus Chriſt, and the Goſpel. For it is fit, that as Jeſus Chriſt in his own perſon, is but a ſhadow of Chriſt within, and when *this* Chriſt appears, *that* muſt give place: So all the Ordinances and ways of worſhip outwardly are but types and ſhadows of the true and ſpiritual worſhip within, (as if they neither could ſtand together) muſt ceaſe when *that* outward Chriſt ceaſeth.

For as *Moſes* and *Aaron*, and all their ſacrifices, were but types of that Chriſt, and ceas'd (Prieſts, and Miniſters, and Services, and all their Ceremonial Ordinances) when *that* Chriſt appeared, and died at *Ieruſalem*: So that Chriſt, and all his Inſtitutions, are types of *this* ſpiritual Chriſt; and when *this Chriſt* appears, *that Ieruſalem Chriſt*, and all his Miniſters, and Adminiſtrations ceaſe, and are no longer uſeful to *theſe Chriſts and Gods incarnate.*

Now beloved Reader, if thou be a Chriſtian, what ſaiſt thou, Is not here a Myſterie of ungodlineſſe to the purpoſe? where was it hatcht think'ſt thou? could any leſſe then all the Devils in Hell, keep a Conventicle to contrive and plot this black and Helliſh treaſon againſt the Majeſty of God, and Chriſt, and the Goſpel.

Oh ye Chriſtian Magiſtrates, who rule for Chriſt, (or ſhould do) and to whom you ſhall one day give account of your Government, how ye have ruled for him, and how tender ye are of his honour. Where is your zeal become for Chriſt and his glory, and his Goſpel? Had you but ſo much zeal and honeſty as a Jewiſh Magiſtrate, you would tear your cloaths off at theſe

blaſphemies

blasphemies of these wretched souls, that make themselves *equal with the almighty God*, and make level with themselves, (nay below themselves) Jesus Christ and the Gospel, He and his Ordinances being but Types and Shadows, and they the substance.

Sir, honoured Sirs, though God and Christ looks not that you should tear off your clothes (and who can scarce forbear to manifest this indignation against these blasphemies; certainly they expect that you manifest it, *by suppressing and stopping the moutles and pens of the blasphemers*. Good Sirs, if these wretched souls have such hellish liberty of conscience, to *think* thus; let them not (upon pretence of liberty of conscience) be so audaciously blasphemous to *write and speak* thus.

And O ye Servants of the Lord, my Fathers and Brethren in the Ministry of our dear and ever-blessed Jesus; you that are the Pastors of the Lords flock, and the Watchmen for the sheep of his pasture, lift up your voyce and spare not (neither your selves nor others) cry aloud to all your Congregations, and fore-warn them that they be not a prey to Satans devices; let the Wolves know, that you are not *dumb dogs, & cannot bark, & idol-shepheards* that can neither hear nor see, nor understand any thing, and that at a time of need can say nothing. Certainly, certainly, such as these may ill look for their gain from their quarters, they deserve it not: who, so they may be fed, care not (nor care to discover) what devouring beasts come to destroy the flock of Christ. But you my dear ones, who are set over the Lords folds, and who watch for their souls, as those that must give an account, and that have a desire to do it with joy, and for the profit of your people; read and practise what Saint *Paul* gives in charge to the Pastors of the Church at *Ephesus*: [a] and let me give thee it here, in his owne words what hee gave forth to his Sonne *Timothy*, and then I shall proceed to out businesse intended. *I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his Kingdome, preach the Word* (not immediate revelations) *be instant, in season, out of season, reprove, rebuke, exhort with all long-suffering and Doctrine: for the time will come* (and it is now) *when they shall not endure sound Doctrine,*

[a] Acts 20. 28, 29, 30, 31.

but

but after their own luſts, ſhall they heap to themſelves teachers, having itching ears, and they ſhall turn away their ears from the truth, and ſhall be turned unto fables (immediate revelations, contrary to, and divers from the Word, which he was to Preach) *but watch thou in all things, endure afflictions, do the work of an Evangeliſt,* (or a Goſpel-Preacher) *make full proof of thy Miniſtry.*

And now having thus diſcovered to thee the head, body, and tail of this myſterie of ungodlineſſe, I ſhall lay the ſame part by part, member by member, and limb by limb, upon the Quakers; and make them (as the image of the firſt Beaſt) appear acting in and by the ſame power; I ſpeak in their own Dialect.

And to this purpoſe, I ſhall give you in two papers of the *Quakers own publiſhing*, which I cauſed herewith to be Printed; which I rather do, becauſe their Books do moſtly come to the hands of their own parties, and are not therefore ſo common to all, eſpecially theſe two, which I have taken moſt notice of, and would have well conſidered, that you may know theſe men and their ſpirit, when it ſhall be tried; For we will try their ſpirits, whether they will or no; *And by the written word, even in the letter*, which (for all their ſleightings of it) hath light enough to diſcover their darkneſſe and hypocriſie, and by it we will judge them, and *they ſhall be judged*; and if they repent not, (for all their pretenſions to perfection) they ſhall be condemned; for *God and his Word, (his written Word) ſhall be true, when all oppoſers ſhall be found liars.*

Poſſibly other of their Books are as baſe as theſe, for the truth is, I have not read many of them (as not thinking it worth the while) but one of theſe the largeſt, I took more notice of, becauſe penn'd or publiſhed in the name of two of thoſe that were here in this City, and did ſeduce the people. Theſe two which my ſelf with others of my brethren in the Miniſtry, had conference with, before the Maior and Aldermen, of which conference I hear they bray highly to their diſciples. But I find it obſerved by others, that have had to doe with theſe kind of men, that 'tis their uſual practiſe; and as holy and perfect as they ſeem to be, *they can brag and lie abominably*; ſay and unſay, affirm and deny, even preſently, as ſome of good credit can witneſſe. And as for that Conference, I leave it to be judg-

ed and cenſured by moſt that were preſent, and ſhall proceed to the thing intended.

But before I preſent theſe papers to thee, let me intreat thee take ſome directions, for thy more profitable reading of them.

Firſt, conſider whether the Queries oppoſed to theſe Quakers, be not of higheſt concernment in Religion; and ſo whether they deſerve not a ſober and ſerious anſwer.

Secondly, obſerve whether they be anſwered to at all, any of them, yea or no.

Thirdly, do but take notice, how in ſtead of anſwering, they doe evade and avoid anſwering; not ſo much as in ſhew doing it.

Fourthly, do but take notice of the ſpirit of the men, whether they ſpeak from the Spirit of the holy God; when in ſtead of giving a ſober and ſolid anſwer, they rail upon and revile the Queriſt with helliſh and opprobrious ſpeech.

Laſtly, do but obſerve their Heretical opinions; which for thy better and more ready obſervation, I have directed to be Printed in a differing character.

ANSWERS

ANSWERS

TO SEVERAL

QVERIES

Put forth to the deſpiſed People called

QVAKERS.

By *Philip Bennett*, who calls himſelf a Miniſter of Chriſt, but is found to be a Deceiver. Anſwered by them to whom they were directed.

ALSO

ANSWERS

To ſeveral other ſubtil

QUERIES, &c.

Anſwered by *Edward Burrough*, and *Francis Howgil*, who are Witneſſes unto the Truth againſt this ſubtil ſerpent-like generation.

LONDON,

Printed for *Giles Calvert*, at the black ſpread-Eagle, at the Weſt end of *Pauls*. 1654.

A N S VV E R S
To ſeverall *Queries* put forth to the deſpiſed people called *Q V A K E R S.*

We having received a paper which was directed to Rich. Roper, *and to his Quaking friend, which words comes from the dark carnal mind, quaking and trembling, which the Saints and holy men of God witneſſed, we own and witneſſe, therefore do we deny thee, and all thy dark divinations.*

WHereas thou *Philip Bennet*, in thy note, which thou haſt written to *Roper*, in anſwer to a Letter which he wrote to thee, wherein he charges thee to be a liar, and a falſe accuſer, and charges thee to bring any man to witneſs what thou haſt ſpoken by them, whom thou ſayes, denied that Chriſt that died at *Jeruſalem*, and who they were that denied that Chriſt that ſuffered at *Jeruſalem*, or elſe acknowledge thy ſelf to be a ſlanderer; and in thy paper thou gives no anſwer at all to theſe words, but ſays thou called the Congregation to witneſs, but doth not mention one in all the Congregation, that will witneſſe it; whereupon the lie reſts upon thy head, and thou found to be the liar, and the ſlanderer, and the falſe accuſer.

And whereas thou ſays, thou haſt ſent Queries concerning that matter, thy Queries makes thee manifeſt what thou art; many of thy own tribe and generation, if they ſaw thy Queries, would be aſhamed both of thee, and of thy Queries, for hundreds there are in the world that knows nothing of the true and living God, and yet would ſee thee and thy Queries not to be worth anſwering; yet leſt thou ſhould boaſt in thy filthy igno-

rance and darkneſſe, and for clearing of the truth to the ſimple, ſomething in anſwer to them.

I. Quer. *Whether was the Word made fleſh, or the Son of God made of a woman, more or oftner then once.*

Anſw. In this firſt Querie thou haſt manifeſted what thou art to all the children of Light, and where thou art, and what ſpirit thou art of, a *reprobate, a child of darkneſs thou art*; thou might have ſpared the other nineteen Queries, for in this Query thy ſpirit is tried, and in the eternal Light ſeen and known; Thou askes whether the Word was made fleſh any more, or oftner then once, which makes it plainly manifeſt, that thou knows not what thou askeſt, and that thou doeſt not know, nor cannot witneſſe the Word to be made fleſh once, but art *one of the Antichriſts and deceivers* which *John* ſpeaks of, that are entred into the world, which cannot confeſſe Jeſus Chriſt come in the fleſh, and therefore thou Queries whether the Word was made fleſh any more, or oftner then once; which *Querie comes from thy dark polluted minde, who is out of the Light, and a ſtranger to the Life, and without God in the world, amongſt the falſe Prophets, Antichriſt, and deceivers*, which are in the world, and in the Light of Chriſt, which condemns the world, yea, are all ſeen, known, and made manifeſt, and are turned away from by theſe who dwell in the Light, which Light condemns thee and all thy generation eternally; and the Word made fleſh we witneſſe which dwells amongſt us, and we behold his glory, as the glory of the only begotten of the Father, according to the Scripture, whereby *we witneſſe thee and all thy generation to be in the ſorcery, and in the witchcraft, deceiving and betraying* the ſimple, the Light of Chriſt in thy conſcience will tell thee ſo, for that thou muſt be obedient to, and witneſſe, before thou witneſſe the Word to be made fleſh once, for *thou art darkneſſe it ſelf*, and the light in thy conſcience, if thou would let it riſe, will be thy condemnation, and when thou can witneſſe the Word to be made fleſh once, then thou wilt know whether the Son of God was made of a Woman any more or oftner then once. But *thou art the Dragon that would devour the Man-child*, which the Woman hath brought forth, who ſhall rule all Nations with a rod of iron, and her child

child is caught up to God, and to his Throne, *thou, the Dragon, and thy Angels, is caſt out into the Earth*, and therefore doſt thou perſecute the Woman, which hath brought forth the Manchild, bat thou art overcome by the blood of the Lamb, and the word of his teſtimony; and for thy other nineteen Queries, *thou haſt conjured them up in thy black art, out of the bottomleſſe pit which is to be turned into perdition*, if thou had an ear thou might hear, or an eye thou might read, but thou art blind.

II. Quær. *Whether did the Man Chriſt Jeſus, the Sonne of God, ſlain (in reſpect of Gods decree and efficacy of his death) from the foundation of the world really and indeed ſuffer death or diſſolution of ſoul and body, as upon the Croſſe at* Jeruſalem, *more or oftner then once?*

Anſw. Here in this Querie *thou Diviner* is found adding to the Scripture thy divinations of thy own brain, whereupon *the plagues of God is to be aded unto thee, and poured upon thee*; For as thou ſays, the man Chriſt Jeſus, the Lamb of God ſlain (in reſpect of Gods Decree, and efficacy of his death) from the foundatiou of the world. Oh thou liar, let all people ſee, where there is ſuch a Scripture that ſpeaks as thou ſpeaks here, but in the ſight of Chriſt thou art ſeen, and in the life comprehended, and *art for condemnation*. The man Chriſt Jeſus we own and witneſſe, and the Lambs book of life, which was ſlain from the foundation of the world, we witneſſe; the Lamb of God which takes away the ſinnes of the world we witneſſe, according to the Scripture; praiſes, praiſes, eternal praiſes be to the Lord God for ever, and thee *to be the beaſt that makes war with the Lamb*, we witneſſe, and *thou Antichriſt*, which looks at Chriſts death at *Jeruſalem* alone, and cannot confeſſe him no otherwiſe but without thee, here thou art but equall with the Pope of *Rome*, for he confeſſes Chriſt died at *Jeruſalem* as well as thou. So let all thy Congregation ſee what they hold up that follows thee.

III. Quær. *Whether did the man Chriſt ever really and indeed ſuffer*

ſuffer in his own perſon for that end, and after that manner which hee did once upon the Croſſe at Jeruſalem, *before the time or ſince the time.*

Anſw. Here thou *full of all ſubtilty*, hath made manifeſt thy poiſon and enmity, but with the Light of Chriſt thou art ſeen and known, and with it condemned for ever; Chriſt Jeſus in his own perſon doth and ever did ſuffer by thee, and ſuch as thou art, and by thy generation he did ſuffer at *Jeruſalem*, and doth ſuffer, where he is made manifeſt by you, after the ſame manner, and thou *blind Phariſee and blaſphemer*, would thou have Chriſt to have more ends in ſuffering then one?

IV. Quer. *Whether was not that death the man Chriſt ſuffered once, and but once upon the Croſſe at* Jeruſalem, *ſo ſatisfactory for all the ſins of the Elect, as that the juſtice of God did not, doth not ſince require any ſuffering or working upon that account, either from ſinner or from Saint.*

Anſw. Here *thou Jeſuite*, art pleading again for a Chriſt far off thee, according as thy Father doth at *Rome*. That Chriſt that died at *Jeruſalem* did not ſatisfie for thee, who art an enemy to him, and doth not abide in his doctrine, but acts contrary to his commands, and art under the wo, which he cried againſt them that were in the ſame ſteps where thou art, and from that wo thou ſhalt never fly. *The death of the man Chriſt Jeſus which ſuffered at* Jeruſalem, *we own and witneſſe*, the ſame Chriſt that ſuffered at *Jeruſalem*, we witneſſe made manifeſt, and the one God, and the one Mediator we witneſſe and know betwixt God and man, the Man Chriſt Jeſus according to the Scripture. And here *thou liar* art made manifeſt to all thy Congregation to be a liar, who ſaid amongſt them, that we denied that Chriſt that died at *Jeruſalem*, ſo let them all be witneſſes of thy lies, and let thy mouth be ſtopt *thou liar, who art of the lake*; and whereas thou queries, whether the juſtice of God be not ſatisfied for the ſins of the Elect, here let ſhame ſtrike thee in the face, that ever thou ſhould take upon thee to ſpeak to any people, and knows not the Scripture; *where doſt thou read in all the* Scripture, *that God doth require ſatisfaction for the ſins of the Elect, or laid any thing to their charge*, let all people try thee here by the Scripture, and ſee whether thou be not a *blinde*

2 Tim. 2. 10.
Tit. 1. 1.
1 Pet. 1. 2.
1 Pet. 2. 6.
1 Pet. 5. 13.

ignorant

ignorant ſot, who doth not know what the Juſtice of God requires, neither from ſinner nor from Saint, *Iſa.*42.1. 65. 9,22. *Luke* 18.7. *Rom.*8,33.

5 Quær: *Whether you be reconciled to God by any other obedience then that particular obedience, which Chriſt performed in his own perſon, and is mentioned in the Scripture, or by any other ſuffering or death, then that which Chriſt once ſuffered upon the Croſs at Jeruſalem:*

Anſw. Silence fleſh: would thou, who art *an enemy to God, and a child of diſobedience, in whom the Prince of the air rules*, know how we are reconciled to God, and by what obedience; firſt own the light in thy Conſcience which condemns thee, and be obedient to that, and then thou ſhalt know by what obedience it is that reconciles to God, for yet thou knows not obedience, nor the death which Chriſt ſuffered upon the Croſs, thou doſt not know, but art an enemy to the Croſs of Chriſt, and in *the myſtery of iniquity, and in the dark power, and man of ſin*; what haſt thou to do to talk of obedience, who art reconciled to thy luſt, and ſin reigns in thee, and thou art blind in the broad way that leads unto death, as thy fruits makes it manifeſt who lives in ſtrife and envy.

6 Quer. *Whether did not the man Chriſt ſuffer as a publike perſon in the Elects ſtead, or in their behalf; and for that end that none who believed in him might dye eternally?*

Anſw. There thou blind guide makes many replyes, but ſtill one and the ſame thing, but thou makes it manifeſt that thou doſt not know the man Chriſt at all, nor his ſufferings, for *death reigns in thee yet, that hath paſſed over all men that asks this Querie*, for a publike perſon Chriſt is not to thee, but a myſtery which thou knows nothing of, and for the redeeming of the Elect from under ſuch mouths as thine, did and doth Chriſt ſuffer, and thoſe that are brought to believe, denies ſuch *dumb Idol ſhepherds as thee*, who as yet doth not believe, and therefore ſhall dye eternally.

7 Quer. *Whether the ſufferings of Chriſt now in his Saints, be all the ſatisfaction that is made to, or which the Juſtice of God looks for, for ſins paſt, preſent, and to come?*

Anſw. There *thou blaſphemer* asks thou knows not what; is not Chriſt the ſame now as ever, and *is not the ſufferings of*

Chriſt ſatisfactory where ever, What wilt thou have to ſatisfie, if the ſufferings of Chriſt do not ſatisfie, let all people take notice what *a blaſphemer thou art*, or what they can learn of ſuch a one as thee, who knows neither the Juſtice of God, nor the ſufferings of Chriſt in his Saints.

8. Quer. *Whether was not that body of Jeſus, which conſiſted of fleſh, blood and bone, and which was offered upon the Croſs at Jeruſalem the one and onely Sacrifice for ſin, God accepted, and to which alone excluſively the Saints before under the Law, and the Saints ſince under the Goſpel, did and do look to be juſtified by, without any other works?*

Anſw. Here again thou art replying thy former *ſottiſh Queries which riſes out of thy dark mind*, concerning the body of Jeſus, as the Devil did about the body of *Moſes*, let thy mouth be ſtopt here, for the body of Jeſus thou knows not, nor what it conſiſts on, and the offering of it up thou knows nothing of, but what thou knows & hears by the outward Letter, that it was offered up at *Jeruſalem*, and the Sacrifice for ſin thou knowſt not, and thou art none of the Saints, neither under the Law, nor under the Goſpel, but art without in the world, in the broad way, blind leading the blind into the ditch, and for thee the body of Chriſt is no ſatisfaction, and *thou Reprobate*, what haſt thou to do to talk of believing, for that is the condition of the Saints, they do believe and are juſtified, and their works thou knows not, *thou diſobedient one, upon whom God will render vengeance in flaming fire.*

9 Quer. *Whether there be not another righteouſneſs by which the Saints are juſtified in the ſight of God, than that which Chriſt works in them and by them?*

Anſ. There *thou accurſed* art made manifeſt, who preaches another Goſpel: and would have another righteouſneſs then that of Chriſt, here *thou beaſt to whom the plagues of God is due*, and upon whom his wrath muſt be accompliſhed, here thou haſt made thy ſelf manifeſt, *thou who would have another righteouſneſs then the righteouſneſs of Chriſt which he works in the Saints and by them*, and ſo thou would be juſtified and live in thy ſin, but *thou art ſhut out from God* for ever, and we witneſs juſtification by Faith, and the juſt ſhall live by his Faith.

10 Quer. *Whether doth ſanctification or juſtification in order*

anteceede

antecede holineſs of life, or Juſtification by Faith go before, or whether doth not God love man, ere man loved God?

Anſw. Here *thou dark blind hypocrite,* hath ſhut thy ſelf out from the knowledge of God in any meaſure, oh that ever people ſhould be ſo blind as to look for to learn any thing at ſuch a one as thee but ſin and filthineſs, and what haſt thou been teaching them all this while; that neither knows Sanctification, nor Juſtification yet, but art yet querying whether goes before, let all people judge if thou be not *a teacher of laſciviouſneſs, ſin, and uncleanneſs*, and how dareſt thou mention a holy life, or Juſtification by Faith, which knows neither Juſtification nor Sanctification. And thee, man, *which art Cain, God doth not love nor accept thee* nor thy Sacrifice, and for Juſtification by Faith, thou knowſt nothing of it, which we own and witneſs, and thou who art in envy doth not love God.

11 Quær. *Whether the juſtice of God be not fully ſatisfied for all the ſins of the Elect, ere Chriſt appear to their ſouls, or holineſs appear in their lives?*

Anſw. Here thou *full of all ſubtilty* art comprehended, and with the light of Chriſt thou art ſeen, and with the life judged and condemned, who would *lay ſin to the charge of the Elect*, when the Scripture ſaith, *Who ſhall lay any thing to the charge of Gods Elect, It is God that juſtifieth, who ſhall condemn?* The ſoul that ſinneth ſhall dye: *Thou ſorcerer doth the Elect of God ſin*, ſhall the Elect dye, to that in thy Conſcience I ſpeak

12 Quær. *Whether the holy lives, or holy works of the Saints be not excluded from the act of Juſtification, from the guilt of ſin?*

Anſw. Thou dead beaſt hath made it manifeſt, that thou art a ſtranger from the life of God, and is excluded from the holy life of the Saints and their works, *who art querying whether this be not excluded from Juſtification*, Oh that ever thou ſhould open thy mouth to take upon thee to ſpeak of the Scripture; doth not the Apoſtle ſay, 1 Pet. 1. 18. *Foraſmuch as ye know that ye were not redeemed with corruptible things as ſilver and gold, from your vain converſation, but with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot, who verily was ordained before the foundation of the world was, but was manifeſt*

in theſe laſt times for you, who by him do believe in God, that raiſed him up from the dead? Now let all people read this chapter and try thee, who knows nothing of Jeſus Chriſt, but as thou haſt heard of him crucified at *Jeruſalem*, and ſo *thou art unredeemed from thy vain converſation, and ſo art not juſtified before God, nor never ſhall be*; but thoſe that can witneſs Redemption by the blood of Chriſt, as all the Saints of God do, are juſtified, and by the ſame that they are juſtified thou art condemned in the Lake for ever.

13 Quer. *Whether is that righteouſneſs, which is wrought by the Saints, every way anſwerable to the juſtice of God?*

Anſw. There again thy blindneſs is made manifeſt; *is there any righteouſneſs but that of Jeſus Chriſt, and is not that every way anſwerable to the juſtice of God?* but ſuch *polluted filthy beaſts* as thou would have another righteouſneſs, as thou ſpeaks plainly in thy ninth query: but all thy righteouſneſs we deny, and the righteouſneſs of Jeſus Chriſt we own and witneſs, whoſe righteouſneſs ſhall be revealed upon thee in flames of fire.

14 Quer. *Whether none be accounted righteous in Gods ſight in whom there is any corruption, or failing, or who do not fulfil the Law, and anſwer every demand of Juſtice?*

Anſw. Here *thou polluted beaſt* hath made it manifeſt what thou haſt been driving at all this while in thy queries, which is, that *thou would have corruption and filthineſs to be accounted righteous in Gods ſight:* that ſo thou might lie and wallow in thy ſins and filthineſs, but *John* ſaith, *that he that commits ſin is of the Devil, for the devil ſinneth from the beginning, and for this purpoſe the ſon of God was made manifeſt, that he might deſtroy the works of the Devil*, and thou man of ſin would have it to ſtand, but thoſe that loves God keeps his Commandments, and they are not grievous, and *God doth not accept any, where there is any failing, or who do not fulfil the Law, and anſwer every demand of Juſtice*, and he doth reſerve the unjuſt unto the day of Judgement, to be puniſhed, 2 *Pet.* 2.9. and chiefly them that walk after the fleſh in the luſt of uncleanneſs, and there thou art.

15 Quer. *Whether a ſoul be juſtifyed before God by the non-imputation of ſin, and the imputation of the righteouſneſs of the perſon of Chriſt to his Faith, or by a righteouſneſs wrought by Chriſt in the perſon juſtified or to be juſtified.*

Anſw.

Anſw. Here ſtop thy mouth, *thou ſorcerer*, which art gathering up a heap of confuſion, which is fit for nothing but to be turned with thee into the bottomleſs pit from whence it comes, *wherein thou talks of imputation, and non-imputation, and of a perſon juſtified, and to be juſtified*; *thy language is of Egypt*, and in the myſterie of iniquity thou ſpeaks it, which is condemned into the lake of perdition by the light of Chriſt, and in the light thou and it are ſeen and comprehended; and as I told thee before, *I own no righteouſneſs but what is of Chriſt, and wrought by thee*: which righteouſneſs ſhall confound thee and all thy unrighteouſneſs and conjuration, and the ſame that juſtifies us ſhall condemn thee eternally.

16 Quær. *Whether Chriſt be in his Saints in reſpect of that nature wherein he ſuffered at Jeruſalem?*

Anſw. Here *thou Enemy of Chriſt* would know how the Saints enjoy Chriſt; here the Scripture is fulfilled in thee, *The light ſhines in darkneſs, and darkneſs comprehends it not.* When thou comes to own thy condemnation, the *light in thy conſcience it will let thee ſee thy evil deeds, it will lead thee up to Chriſt* from whence it comes, and then thou wilt know that nature that he ſuffered in; but now thou art in that nature that *Judas* was in that betrayed him, and that they were in that crucified him.

17 Quær. *How, and after what manner Chriſt, who in reſpect of his divine nature is infinite and in all places, may be ſaid to be in a Saint, and not in a Reprobate?*

Anſw. What haſt thou to do to querie after the divine nature, who art the natural man, that knows nothing of God, but what thou knows naturally as a *bruit beaſt*, and knows not the things that be of God, becauſe they are ſpiritually diſcerned; and the manner of Chriſts divine nature, which is infinite, is hid from thy eyes; for of that eye which thou ſhouldſt ſee, that with thou art blind, and his manner of being in a Saint thou knows not, *who art a Reprobate, and thou ſhalt find him to be thine eternal condemnation.*

18 Quær. *Whether doth Chriſt now in theſe dayes aſſume or take upon him the form of a ſervant and the ſeed of Abraham, that is our fleſh: And whether doth not this aſſumption cauſe ſuch a perfection of the Godhead and the manhood, as that both of them are united together into one perſon?* *Anſw.*

Anſw. Oh *thou* dark beaſt and *Conjurer*, who art querying with thy conjured words, that which thou knows nothing of, and which is out of thy reach and comprehenſion; Thou *blaſphemer, doſt thou limit Chriſt to daies, in taking upon him the form of a ſervant, and the ſeed of* Abraham; Is not he the ſame now as ever he was? And for the Union of the Godhead, and the Manhood, as thou calls it, let thy mouth be ſtopt, for with the God, nor none of his children, hath any union, for God hath *put* an *utter enmity betwixt thy ſeed, thou Serpent*, and the ſeed of the woman; and the perfect union with Chriſt we witneſs, who is the ſame to day, yeſterday, and for ever; and therefore are we ſeparate from thee and thy generation.

19. Quær. *Whether is Chriſt now converſant upon earth amongſt men, ſince his aſcenſion, as he was before, and in thoſe times wherein the Apoſtles lived?*

Anſw. In thy Queries thy ſpeech bewrays thee, *thy* language *is the language of Egypt*, for in it thou makes it clearly manifeſt, that thou knows not Chriſt at all, not in the leaſt meaſure; for where the firſt Principle of truth is made manifeſt, *it is the ſame that ever was, and never changes.* And thou asks whether Chriſt be now converſant upon earth amongſt men ſince his aſcenſion, as he was in the Apoſtles time? Dott thou know what thou askes? Did he not appear to the Apoſtles ſince his aſcenſion in the moſt glorious manner that ever thou read; and *is he not the ſame now as he was then?* What would thou make of him, *thou dark ſottiſh beaſt*, ſuch a one as thy ſelf, who would be pleading for darkneſs and ignorance of God; but praiſe and glory to him who hath diſcovered thee, and all ſuch deceivers as thou art.

20. Quær. *Whether did not Chriſt dwell among his Saints after another and more viſible manner, than now he dwels in his Saints?*

Anſw. There again thou haſt ſhewed thy ignorance of the Scripture: and for thy word Viſible, he is not, nor never was viſible to thee, nor to thy generation; for thoſe that did profeſs the Scriptures, as thou and thy generation doth, crucified him, and ſaid he was of the Devil; and thou, and ſuch as thou art, doth now: Thou blaſphemer, where haſt thou a Scripture that ſaith that Chriſt would dwell in his Saints after ano-

there

ther manner? Did he not ſay, *It is expedient for you that I goe away, and I go and prepare a place for you, and I will come again and receive you unto my ſelf, and where I am, there you may be alſo; and ye have heard, how I have ſaid I go away, and that where I am, there you may be alſo: and that I have ſaid, I go away, and come again unto you; and if ye loved me, ye would rejoice, becauſe I go unto the Father.* And Chriſt Ieſus ſaith in the 14 of *John, v.* 12. *Verily, verily I ſay unto you, he that believeth on me, the work that I do, he ſhall do alſo, and greater works then theſe, becauſe I go to the Father.* But all theſe Scriptures be hid from thine eyes, and thou art one of thoſe that *Iſaiah* propheſied on, and that Scripture is fulfilled on thee, which ſaith, *He hath blinded their eyes, and hardned their heart, that they ſhould not ſee with their eyes, nor underſtand with their hearts.* Now bleſſed be the Lord that hath diſcovered thee, and ſuch blind guides as thou art, ſo we have anſwered thy Queries in the eternal light and life of God, and we have given judgement upon thee and them, which thou ſhalt eternally witneſs, without roving or wandring; but thou who art out of the light, art roving, and wandring, and ſtumbling in darkneſs, who hath put forth *theſe ſtumbling Queries, which we have anſwered lovingly and plainly*, and in the Scripture language and terms, and with the eternal light and life of God, ſet thee in thine own place, which thou ſhalt eternally witneſs.

Theſe are matters of great concernment, and if you refuſe to anſwer them in writing, ſpare your tongues, and ſpare your papers, for I will henceforth neither hear the one, nor read the other.

Anſ. Thou ſaith, theſe are matters of great concernment; we ſee that that which makes thee manifeſt, and ſuch as thou art, and which laies thee open to poor ignorant people, which is deceived by thee, and led into the ditch, and their ſouls kept in death by thee, to make this manifeſt is of great concernment, as *theſe black, dark ſtumbling Queries, and thy conjured words* hath done, which thou haſt no Scripture for, as *ambiguity, efficacy, excluſively, antecede*, and *non-imputation, aſſume*, and *aſſumption.*

Now let all people read and conſider what they do that hold ſuch as thee up, who is ſhut out from God, and ſhut out from the Saints life and language, and art ſhut out of the Scriptures; though thou makes a trade of them for money, and deceives

poor

poor people; but thou knows nothing of the Life and Power that gave them forth: So thou art to be condemned with the Light, and with the Life that gave forth the Scripture. Let all people read *Deuteronomy* 18. from the nineth verſe to the fifteenth, there the Prieſts and the Levites which was ordained of God, was to have no inheritance among the people; but the Lord was their inheritance, and they were to have it of that which was offered up to the Lord. And this is a figure of the Everlaſting Prieſthood, which miniſters out of the Everlaſting Treaſure; and the Lord God commanded *Iſrael*, that not to do as they did, when they came into the Land, nor to go after their abominations, as you may ſee: But gave *Iſrael* their Land to poſſeſs, that did hearken unto ſuch as the Lord had not ſent, which was abomination to him. And the Lord ſaith to *Iſrael*, *Thou ſhalt be perfect with the Lord thy God.* Verſ. 15. *The Lord thy God will raiſe unto thee a Prophet from the midſt of thee, of thy Brethren like unto me, unto him ſhall ye hearken*; and ſo to the end of the Chapter. He that hath an eye may ſee, and the Lord is the ſame that he was; and he will not ſuffer the abominations that is committed in this Land, but is diſcovering the abominations of it. *A horrible and a filthy thing is committed*, which *Jeremiah* cried againſt, Covetous men preach, Drunkards preach, Swearers preach, Liers preach, Strikers preach, and Proud men preach. O wonderful, where is your eyes, Try your Prieſts by the Scriptures, ſee if they be not found in the ſame Generation that all the falſe Prophets and the Deceivers were in, which the true Prophets of God cryed againſt, and diſcovered, and in the ſteps of the Scribes and Phariſees, that Chriſt cryed wo againſt; and ſee if they be not the *Antichriſts*, *and the Deceivers*, which are entred into the world, which *John* ſpeaks of, which cannot confeſs Chriſt come in the fleſh, but tranſgreſſeth, and abideth not in the doctrine of Chriſt, ſo hath not God, neither knows; but *preaches for ſin, and againſt perfection*, and denies the light which enlightens every one that cometh into the world, and ſo keeps people in blindneſs and ignorance, and out of the knowledge of God, *and never any that follows them, ſhall ever come to the knowledge of the true and living God*; therefore all people ſee where you are, and minde the light in your Conſciences, which is pure, and which teſtifieth againſt all ſin; and it will let you ſee all your blinde guides which deceives you, to be in ſin, and ignorant of God, for they deny that which ſhould make him manifeſt; therefore beware what you hold up, and give over going after them; to that in your Conſciences I ſpeak, which ſhall witneſs me eternally to ſpeak the truth, if you obey it, and ſhall condemn you eternally, if you diſobey it.

Theſe blinde guides that are in this Land, denies the Prophets which *Moſes* wrote of, which is the ſubſtance of the Prieſthood which was before; and here they are found in the ſame generation, *in the Sorcery and in the Witchcraft* which the Lord commanded ſhould be put out of the Land where the children of *Iſrael* went to poſſeſs. And now the other Paper I commend to thy reading, is this.

THE

THE
Sword of the Lord
Drawn and Furbiſh'd againſt the
MAN OF SIN.

OR,

Something in Anſwer to a Paper ſet forth by three of the chief Prieſts of *London*, whoſe names are THOMAS GOODWIN, and one NYE, and SYDRACH SYMPSON, which they have put forth to the propagating of the Goſpel; ſigned by him that is the Clerk of the Parliament, whoſe name is HENRY SCOBEL. With their deceits and deceitful actings laid open, and cleered from Scripture, that they have no example in Scripture for their practice.

Therefore I was moved by the Lord God of life to lay open their deceit by the ſpirit of truth, as it was made manifeſt in me from the Lord; that the ſimple might not be deceived by them, but might have the knowledg of the Truth from that which is for ever, and ſhall not change nor fade away.

By one whoſe name in the fleſh is Chriſtopher Atkinſon,
who am one whom the World doth ſcornfully call a
QUAKER.

LONDON, Printed, and are to be ſold by
Giles Calvert, &c. 1654.

The Sword of the Lord drawn and furbiſhed againſt the Man of Sin.

THere coming a Paper unto my hands put forth by three of the chief Prieſts of *London*, whoſe names are, *Tho. Goodwin*, one *Nye*, and *Sydrach Simpſon*, called *the Principles of Faith*, put forth to the Committee of Parliament, for the propagating of the Goſpel, as they call it; and finding them out of the Apoſtles rule, and the Prophets rule, acting thoſe things which they have no example for, therefore am I moved of the Lord to lay open their deceits, and to declare the living truth of God, as it is made manifeſt in me, and to declare what Faith we own and practiſe, and what we do deny; to that end that the ſimple may be informed, and the way of truth cleered from ſuch deceivers, who are perverters of the Scriptures, who would conſtrain people to follow their imaginations inſtead of truth, as theſe men have done, whoſe names are ſubſcribed. And now a few words in anſwer to that you call your firſt Principle.

Firſt Principle, *That the Scripture is the rule of knowing God, and living unto him, which whoſo doth not believe, but betakes himſelf to any other way of diſcovering God inſtead thereof, cannot be ſaved.*

Anſw. *The Scriptures are not the Saints rule of knowing God and living unto him*, but that which was before the Scriptures were written, by which all the holy men of God knew him; and here ye have made your ſelves manifeſt, that ye have not the rule which *Moſes* had, which is the ſpirit of light, by which he made himſelf known unto the ſons of men; and ye that teach people *to walk in another rule, are thoſe that put light for darkneſs, and darkneſs for light*, ſhewing forth the ſpirit of error: and here ye pervert the Scripture and *Moſes* words, which propheſied of Chriſt. *Moſes* bad not the people walk by the Scripture, neither did he tell them, that living therein was the rule of knowing God, but he directed them to the Life, without which all their profeſſion was abominable: but ye are not come to walk in the Letter, whoſe lips and practice doth not concord

with it, who are found acting thoſe things which it declares againſt: *Matth.*23. who are called of men Maſter, ſtand praying in the Synagogues, which our Lord Jeſus Chriſt cryed wo againſt; and here your Faith, and your Principle is deſcryed, who are not ſo much as found acting in that which you call your rule. Now leſt you ſhould boaſt in your glory, and the ſimple be ſtumbled by your ſubtilty, I am moved of the Lord to open and diſcover unto all, that your Faith is no more then all the ungodly in this Nation doth profeſs, and alſo that *the Rule whereby the Saints are guided, is that which was before the Scripture was.* First, *it is profeſſed generally in this Nation, that believing in the Scriptures is the rule of knowing God:* this have you preached for Doctrine among the people, and yet the way of God is hidden from their eys, who are found *acting in the abominations of the Heathen*, as doth plainly appear by the ſins of this people; nay, what ſin is there, that is not committed amongſt this people, which have profeſſed the Scripture to be their rule, and *you that pretend to be their teachers are the greateſt examples of their wicked practices*, Crying peace, peace unto them, when there is no peace, one building a wall, and another dawbing it with untempered morter: but ye ſhall proceed no further but your folly ſhall be made manifeſt to all men. Our rule is that which *Moſes* walked in, and *Abraham*, and *David*, and all the Prophets which is Chriſt Jeſus the light of the world, which whoſoever believeth not in him hath not God; *Moſes* walked in him, *Abraham* believed in him, and *David* delighted in his Law which is perfect; and here we deny you, who deny that rule in which the holy men of God walked in.

They belye the Profeſſion.

Second Principle: *That there is a God who is the Creator and Judge, and Governor of the world, and is to be known by Faith.*

Anſw. *The Saints God ye are ignorant of* (who put light for darkneſs, and darkneſs for light) and before him ye cannot ſtand in judgement, who are found working wickedneſs, making people believe, that believing in a thing without them, will bring them to the knowledge of God, which none can know or underſtand but through death; and if ever ye come to know this God whom the Saints worſhip in Spirit and Truth, ye muſt witneſs a day of vengeance to paſs through: therefore ſtop your mouths *ye proud and luſtful ones*, the day of recompence

pence is come, in which ye ſhall receive double for all your wickedneſs: The Lord is our Iudge, our Law-giver, and our King, and this we witneſs though we had never ſeen the Scripture: And here *we deny you and your principles*, which is no more than that which the world profeſſeth: Therefore be ye aſhamed, *ye wicked and ungodly ones, who live in the beaſtly nature*, who knows no more of God than what ye have without in the Scriptures, which they ſpoke forth that witneſſed him before the Scriptures were written, him we own and witneſs to be our King, & by him we are redeemed out of your generation, glory to his name for ever, who hath made himſelf manifeſt in us, and hath brought us to that which was before the Scripture was.

Third Principle, *That this God who is Creator, is eternally diſtinct from all other Creatures in his being and bleſſedneſs.*

Anſ God ye know not, neither can ye ſee him, but are found perſecutors of him, who would divide him from what he is, by *heatheniſh inventions*, which ariſeth out of the corrupt ſenſual part, which never ſhall inherit the Kingdom. *The being of God is not diſtinct from them that are begotten by him*: For as the Father and the Son *are one without diſtinction, ſo are they* that are begotten by him; and here *you perverters of the truth are ſhut forth from God*, with all your diſtinctions and imaginations, which ariſeth out of the dark mind, by which ye have all this while deceived the people. *Woe unto you, ye enemies of God*, your foundation, your compaſs, and your end is made manifeſt unto the children of light, who would divide God from his children, whom he hath begotten unto himſelf through the word of faith, in which we live and abide for ever: And here I challenge you before the Lord, to produce one Scripture which ſpeaks of God being diſtinct from them that are begotten by him; and if you cannot prove your words by plain Scripture, let ſhame cover your faces, and ſtop your mouthes for ever.

And for your fourth thing, *That God is three perſons or ſubſtances, this is alſo another of your lies*, never ſuch a word is declared of in Scripture: and thus have you made your folly manifeſt to all men, and have cleared your ſelves from the Scriptures. God is a myſtery, in whom the foundation of all things ſtands, and he is but one in all, though ten thouſand times ten thouſand.

Woe unto ye, you perverters of the truth, who blinds the eyes of the ſimple, making them believe your imaginations and conceivings in ſtead of truth; and this you run to the powers of the earth to propagate. *Ye men of ſin,* did ever the Prophets declare of ſuch Goſpel as this, or did ever the Apoſtles preach any ſuch doctrine as this, which ye would compel people to believe. and would have the powers of the earth to propagate? Here I challenge you again to prove your example by Scripture, and where ever the holy men of God did divide him into three ſubſtances? And if ye refuſe to prove the ſame, I proclaim as in the preſence of the Lord, that ye are perverters of the Scriptures, and of the right way of the Lord; and *your propagating the Goſpel, and your principles are accurſed from God,* having no example in Scripture.

Fifth Principle. The fifth is, *That Chriſt is the Mediator between God and man, without the knowledge of whom there is no ſalvation.*

Anſw. Him we witneſs made manifeſt in us, who is the Mediator: but what have you to do to ſpeak of his name, or profeſs his words, who are found in the ſteps of the Scribes & Phariſees that put him to death, who are called of men Maſter, have uppermoſt rooms at feaſts, ſtand praying in the ſynagogues, as they did that Chriſt cried wo againſt, *Math.*23. Thus *you are ſeparated from Chriſt* who are not found in his doctrine, *and are found among the Heathen whom the condemnation is upon*; and the Scripture bare teſtimony againſt you, that you are not in the doctrine of Chriſt, but are found to be lyars, 1 *Joh.*2.22. and the acts of your fathers you are found acting.

And in the ſixth you ſay, *that Chriſt is the true God.* Here you be witneſſes againſt your ſelves, that you divide the Father from the Son, who you ſay is three diſtinct ſubſtances: But the Lord will make you manifeſt, ye that blindfold the ſimple, by your ſubtilty and witchcraft making them believe lyes in ſtead of truth, and would *divide that in which there is no diviſion*; for he that hath the Son hath the Father alſo. This man Chriſt Jeſus, who was made with an oath, the everlaſting covenant, the oath of God, is not divided from him in whom the foundations ſtand; for without this man Jeſus was nothing made; and as he was, ſo he is. He that hath an ear to hear, let him hear. And here,

Sottiſh

Sottiſh minds, your imagined God beyond the ſtars, and your carnal Chriſt which you would make appear through your heatheniſh Philoſophy, is utterly denied and teſtiſted againſt by the light which comes from Chriſt, which ye reſiſt as your forefathers have done.

And in your ſeventh Principle ye are laid open. 1 *Joh.* 4.2. Hereby know we the Spirit of God; every ſpirit that confeſſeth Chriſt come in the fleſh, is of God; and this is he that is one with the Father, even Jeſus Chriſt *the man of God,* who was given for a covenant; but him ye are enemies unto. And whereas you ſay in the eighth, *that this Chriſt the man of God is God and Man in one perſon, it is a lye.* He is not divided from what he was before the foundations of the hills were laid: but him ye know not, but as ye do imagine, and the Heathens do; and here you are ſhut forth from the Scriptures, and from Chriſt, and the new man, which is witneſſed in the ſons of God. Therefore ſtop your mouths for ever, who would make people believe, that *believing in thoſe words which are declared from the Life, without the ſame ſpirit* as they had that ſpoke them forth, will bring them to the ſame knowledg of God.

And thus in your Ninth, you have alſo *ſhewed forth your ignorance, and telling people that Chriſt hath paid a ranſom for ſin:* This is witneſſed by the children of light; but what have ye to do to take theſe words into your mouths, that never yet came to repentance for ſin? and if ever you witneſs him a Redeemer, you muſt witneſs the vengeance of God which is upon the man of ſin: But *you men of ſin, who live in your filthineſs,* ſhall receive your recompence from the hand of the Lord; and this ye ſhall eternally witneſs, whether you will hear or forbear.

And as for the eleventh, *that Chriſt being the onely God and man in one perſon, remains for ever a diſtinct perſon from all Saints and Angels, notwithſtanding their union and communion with him, your words are utterly denied and deteſted,* and your diſtinctions are abominable. I challenge you from the Lord to prove ſuch a thing in Scripture, or elſe ſtop your mouths for ever; for Chriſt Jeſus is *but one in all, and not diſtinct*; and you that would divide him and them that are begotten by him, are enemies unto him.

But why is the 10 Article left out? Reader, thou ſhalt have it anon.

As

Why do you not put doun all? moſt abominable impoſtors.

As for the twelfth, *That all men by nature are dead in treſpaſſes and ſins*; this is fulfilled in you, and ye ſhall receive the wages of it, ye men of ſin, whoſe ungodly practiſes are laid open and diſcovered to the children of light, who have obtained the victory. And *I tell you plainly, that vengeance of God hangs over your heads, and the recompence of God ſhall be doubled upon you* that live in your ſins; except ye repent, ye ſhall likewiſe periſh. And *whereas ye ſay ye are juſtified and ſaved by grace*, ye are they that have turned the grace of God into wantoneſs, and holds the faith of our Lord Jeſus Chriſt with reſpect of perſons, as is made manifeſt by you daily.

Why do you cut ſhort the 13 article too?

And in your laſt you ſay, *That to continue in any known ſin, under what pretence ſoever, is damnable.* Here be you witneſſes againſt your ſelves, that ye are proud, and that ye live in the practice of the world which is ſin, and ſeek for your gain from your quarters, which is ſin, and the Lord ſent his prophets to declare againſt ſuch, and the ſame woe from God is upon you that act the ſame things, *Iſa.*56.11. And here your practice and example is found among the falſe prophets of Iſrael, which the Lord ſent his true prophets to declare againſt, which received his word from his own mouth, for which they were both perſecuted and ſtoned by your generation, which profeſſed that in words which they perſecuted in the Saints, who witneſſed the life and power of what they ſpake. Thus have ye brought ſhame upon your ſelves, *ye deceitful workers*, who are profeſſing that outwardly in words, which ye are enemies to the life of. So from the Scriptures ye are razed out, and your bottom and foundation is made manifeſt to the children of light, and your deceits are made manifeſt by them that walk in the light, at which you are ſtumbling as your foretathers did, though you profeſs the words declared from the light.

This is not the laſt; there are two more, which Reader thou ſhalt have in, to diſcover theſe enemies to truth and the Goſpel.

Thus have I returned an anſwer to *your confuſed Paper*, leſt you ſhould boaſt your ſelves in your folly, and blind the eyes of the ſimple *by your heatheniſh inventions*, as ye have formerly done, and have laid your ſhame open unto the ſimple-minded, that they may diſcover and ſee your confuſion.

And now a word unto you from whom this Paper was put forth: Your ſpirits and your actings are contrary to the Spirit of Chriſt, as having no example from him nor his Apoſtles for

for it; be ye ashamed, and stop your mouthes from professing godliness, who are *found in the pride, and in the wickedness of this world*, out of which the Ministers of Christ were redeemed: How can ye but deny the truth, when as ye act those things which the Ministers of truth were sent to declare against, therefore *let shame cover you*, and *let your mouthes be stopped in the dust for ever professing Christ or his Gospel*, who are found enemies to it. And now *ye covetous Priests*, who seek for your gain from your quarters, ye may be ashamed of your profession: How often have ye declared against the covetous practice of the world, in words outwardly, and yet your selves are found acting in them, in covetousness and and extortion, as is daily made manifest by you, and is contrary to the practice of the Apostles: *For shame ye covetous Priests give over your wicked practices, and your beastly actings*, lest the Lord rip off your coverings, and lay you naked to all men.

Thus have I cleared my conscience to you, and to all the world in the presence of the Lord, whether you will hear or forbear.

There is another (which is all I have read thorough of theirs) that I would have inserted; but because I feared it would make my Book swell too much, I have omitted it, only I shall give you the Title of it, because I shall make use of it to discover their opinions: And those who have the Book, may examine my Quotations, which I shall do faithfully, reserving the Book by me to satisfie any that have it not, and may desire to see it, to that purpose. The Title is thus; *Truths defence against the refined subtilty of the Serpent, Held forth in divers Answers to several Queries, made by men (called Ministers) in the North; Given forth by the light and power of God, appearing in* George Fox *and* Richard Hubberthorn: *Printed for* Tho. Wayte *at his house in the Pavement in* York, 1653.

And now having given you a view of these pieces of the Quakers, which are their own, *and received from one of their Proselytes in this City*, I shall desire thy patience, Reader, to go a little further with me, and thou shalt see these Quakers acted by the same spirit of delusion, and doing Satans work, though seemingly otherwise. That deceiver of the Nations

being now almoſt caſt out of the prophane Ranters (who made ſuch foul work, that I ſuppoſe the devil himſelf was aſhamed of them. And now he will appear in his white garments, as an angel of light (under the diſguiſe of humility, and mortification) to carry on his dark deſign of diveliſm to the overthrow of all Religion.

And firſt let me tell the Reader, I have very good ground to conclude as I ſuppoſe, the myſtery of the Quakers to be the ſame with the Ranters, for this reaſon (beſides that it will manifeſtly appear afterwards, when I come to lay part to part (as I promiſed) becauſe I finde the Quakers in a book of theirs, called, *A word from the Lord, unto all the faithleſs generation of the world, &c.* Printed 1654 By *George Fox*, and *James Nayler*, wherein they have a word (among others) to the Ranters; I finde theſe Quakers giving this Teſtimony (13 page of the book) to the Ranters in theſe words, The word of the Lord God (ſay they) to you which are called Ranters, *You had a pure convincement, I witneſs, which did convince you*, but having fled the Croſs, and now to it are become enemies, which turns the Grace of God into wantonneſs, &c. and then they blame them (as juſtly they may) for their abominable prophane converſation.

But however it ſeems they had *a pure convincement, that he witneſſes.* So that their light (their Doctrine) was good, however they abuſed it, They had a convincement under the Law (as they ſay) *and ſtarted up to be as Gods* (by that pure convincement it ſeems that God and they were one, and not diſtinct; *but* (as they ſtill ſay there) *they never came through the Prophets, nor Moſes houſe, nor Chriſt.* Mark their language, They never came through the Prophets, nor Chriſt. Here the Prophets, *Moſes*, and Chriſt are all propoſed, *not to be reſted in, but to be gone thorow*; They muſt go thorow Chriſt as they go thorow the Prophets and *Moſes*. Chriſt as well as *Moſes*, muſt ceaſe and be gone thorow; *not reſted in.* And the Ranters it ſeems abuſed their good Principles (their pure convincement) whereby they ſtarted up as gods: but falling into prophaneneſs did not rightly improve their *Godſhip.* And ſo came ſhort of their *Chriſtſhip* (which theſe Quakers) by hearkening to the light of their own Godhead within them attain unto.

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Thus for the Ranters, but now as for the Anabaptiſts, Independents, and Presbyterians, they fall upon them, and quarrel *their very light and doctrine*, as living and teaching in the letter, and *taking up outward commands*, are witches, &c. As may be ſeen in that book of theirs. So that the light and principles of the Ranters is more pure in theſe mens eys: Its true, the Levellers (to whom they there ſpake alſo) they have ſome indifferent eſteem with theſe men (if they had gone on) for they tell them, that *they had a fleſh in their minds* (I ſuppoſe ſome of this pure light, for they add) *a ſimplicity*, *but their minds run into the earth* (they ſay) *and ſmothered it*, and much of it, they ſay is withered, not all, it ſeems. So that Reader, thou maiſt hereby plainly ſee, what Principles and Lights theſe Quakers moſt approve of, and ſo conſequently follow, *ſc.* the Ranters in the myſtery of ungodlineſs before diſcovered.

And you will not think it ſtrange that one and the ſame Principles are made uſe of, to ſuch ſeemingly differing ends as theſe are, *by the Ranters and theſe Quakers:* if you conſider, that even the ſacred truths of God, by the ſubtilty of the Serpent working in mans heart, are abuſed, and the *Grace of God turned into wantonneſs*, by laſcivious and fleſhly ſpirits: For obſerve Reader, one of the ſame perſwaſion or opinion (yea or truth) works diverſly, as it is diverſly received, as they are that entertain it. A Truth meeting with *a ſober and temperate* ſpirit, will ſtrengthen and encreaſe his temperance. For men naturall improve every thing that agrees with their temper, and conſtitution, and the ſame Truth meeting with an *unſober and intemperate ſpirit* ſhall finde the ſame entertainment, *ſc.* advance his actings according to his temper, either to excuſe him and uphold him in his intemperancy, or by irritation to provoke him to more intemperance. So that *let truth be what it will, moſt men are what they were.* Only they know and can ſay more then they did before. And in truth this is the Religion (if I may give it that name) of all men in the world, except of thoſe whoſe hearts the Lord changes & makes ſuitable to ſpiritual truths, & they made new men, as hath been opened in the myſtery of godlineſs, which onely makes a man a Chriſtian, whatever the Quakers, Arminians, and Papiſts ſay (of generall Light, univerſal Grace and Free-Will) to the contrary. And which one truth is able

and ſufficient to overturn all their rotten and ungodly, and ungoſpel-like opinions.

But now Reader, that theſe Quakers are acted by the ſame curſed, ungodly, ungoſpel-like principles of the Rantors before opened, I ſhall prove from their own writings and expreſſions. And firſt (as the Rantors offer violence to the Majeſtie of God himſelf) as you have ſeen, by making themſelves equal with, and not diſtinct from the Majeſtie and glory of God himſelf (which I ſuppoſe thou wilt grant is high blaſphemy, and the ſin, the principal and capital ſin of the devil;) ſo do theſe Quakers: For it is their down-right and plain expreſſion, *That they are equal with God*, as *Fox* ſaid the words expreſly, *I am equal with God.* And *Naylor* being ſpeaking upon the point of perfection, being asked, whether he did believe that any could be as holy, juſt, and good, as God himſelf, anſwered, *That he did witneſs that he himſelf was as holy, juſt, and good as God.* All which you may find in a Book called the *Perfect Phariſee*, written by ſome Miniſters of *Newcaſtle*. And they alſo affirm, that the nature and glory of the elect (mark, *the nature as well as the glory*) *differs not from the nature and glory of the Creator.* Theſe are the words of *Howgill* and *Burrough*, in anſwer to certain queries put by one *Reeve*, and which are printed together with their Anſwers to *Bennets* Queries, here before inſerted; and which I had a purpoſe to print alſo, but that I was unwilling to make my book ſwell too much in bulk, and ſo diſcourage the Reader in regard of the price; and the rather I omitted it, becauſe in it the anſwers are longer by much then thoſe to Mr. *Bennet*, and full of impertinences, which I feared would tire and diſcourage the Reader in that regard alſo.

But *Reeve*, having propoſed this Query, which is his ſecond, *Whether is not this an infallible demonſtration to all men, that a man is ſent forth by the eternal Spirit, if he have received a gift from the holy Ghoſt to demonſtrate what the true Creator was in his own diſtinct eſſence, nature and glory, from all eternity, in time, and to all eternity, and wherein elect men and Angels differ in their natures and glory, diſtinct from their Creator in their perſons?*

They (after ſome revilings, and judging the Queriſt) ſay (as before) That *the nature and glory of the Elect, differs not from the nature and glory of the Creator.* And add thus; *For the E-*

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lect are one with the Creator, in his nature enjoying his glory, which was from eternity unto eternity: He that reads, (ſay they) let him underſtand.

And then further add, Thy word, Diſtinct eſſence, I deny: For, *the Elect is not diſtinct from the Creator, but lives by the dwelling of the Son in him and with the Son the Father dwels alſo; if thou haſt an ear thou maiſt hear.*

And in their Anſwer to the firſt Query (which I had omitted) where the Queſtion was thus, *Whether theſe men* (meaning the Quakers) *were ſent forth by the eternal Spirit to Preach, which in the leaſt cannot demonſtrate, what the only true God is in himſelf, and how he is a diſtinct being from all living creatures, and how he reigns in the elect, by a created word, voice, or ſpiritual motion only?*

I muſt take the queſtions as theſe Quakers ſet them down, for that they doe belye men in miſreciting their words, I ſhall prove aſterwards

They give this Anſwer, *God is a Spirit, and he is not diſtinct from living creatures, for in him living creatures lives, moves, and hath their beings, and he is not far from them, nor diſtinct from them.* Which minds me of one *Sebaſtian Frank* (a man of this gang in *Germany*) who hath this blaſphemous expreſſion: *In truncо Deum eſſe truncum, in porco porcum, in diabolo diabolum.* In Engliſh thus (which I do with abhorrency and trembling) *In a log God is a log, in a ſwine he is a ſwine, in a devil a devil.* And whether theſe men be not of the ſame mind, who ſay, *That God is not diſtinct from the creature*, let any man judge.

And for their equality with God, its their common judgement, as may be ſeen in a diſcourſe called, [a] *A brief Relation of the Irreligion of the Northern Quakers*; Sold at the three Pigeons in *Pauls* Church-yard: And alſo in a Book Entituled, *The perfect Phariſee, under Monkiſh holineſs, oppoſing the Fundamental Principles of the Doctrine of the Goſpel.* [b] A Book pen'd with much judgement, by five Miniſters living in *Newcaſtle*, Mr *Weld*, Mr. *Prideaux*, Mr. *Hammond*, Mr. *Cole*, and my reverend friend Mr *William Durant*; Printed for *Richard Tomlins* at the Sun and Bible near *Pye-Corner* 1654. To which Books (for brevity ſake) I refer the Reader, and cloſe this Head with what I find written by the Quaker *Atkinſon*, in his Book (called, *The Sword of the Lord, &c.*) herewith before printed, where thou ſhalt find this ſolid principle of truth laid down by thoſe reverend men.

[a] p. 2, 3.
[b] p. 3, 4.

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That God who is the Creator, is eternally diſtinct from all other creatures: So theſe Quakers languages it, as if God were a creature too; whereas thoſe worthy men ſay in their Propoſals thus, *That he is eternally diſtinct from all the creatures*; not uſing the word (other) they ſay (according to the truth) *That he is diſtinct in his being and bleſſedneſs*, after ſome revilings, charging them upon this Principle of truth, with *Heatheniſh inventions* (as thou maiſt ſee there) have ſaid, *That the being of God is not diſtinct from them that are begotten by him.* And further add, *That as the Father and the Son are one without diſtinction, ſo are they that are begotten by him.* Now ye know that the Father and the Son are one eternally, both in eſſence, and all glorious excellencies. And theſe blaſphemers ſay, *That as they are one without diſtinction, ſo are they that are begotten by him.*

Anſ. to 3. Art.

Reader, I took not upon me to confute or anſwer them in this, or any of that which follows (for *recitaſſe, eſt confutaſſe*) but to let thee ſee what bold, impudent audacious, blaſphemous wretches theſe Quakers are, and that they build upon that rotten foundation, that myſtery of ungodlineſs formerly repreſented to thee: and that they offer violence to the Majeſtie of God himſelf, as God, levelling him with the creatures, which is the head, and the firſt principle of this man of ſin, and the firſt thing propounded.

And unto this we may add their denial (direct denial) of God, as he hath revealed himſelf in the Scriptures; and that is, that he is three in one (which for brevities ſake, ſuppoſing our meaning to be underſtood by our people, who are inſtructed in this principle) we expreſs by the word (Trinity.) And for the better apprehenſion (as the creature now is able to apprehend of God) we expreſs by three ſubſiſtances or perſons: Whereas I ſay we are taught in the word, *That God is three in one.*

Anſw. to the 4th Art. or Principle

Atkinſon (in his *Sword drawn*, before printed) ſaith, *that this is one of their lies*: and ſaies, *that God is but one in all, though ten thouſand times ten thouſand*, make out what they can.

So that here's manifeſt and horrid violence offered to the Majeſty of the Almighty both in his nature and eſſence, and to the doctrine of the Trinity And now *in the ſecond place* I ſhall ſhew thee, that they offer violence to *Jeſus Chriſt, the Lord*

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our righteouſneſs, God over all, bleſſed for ever. For, as for Chriſt, though they often mention him, yet in deed and truth they make no more uſe of him then they doe of *Moſes* and the Prophets: I ſay, in deed and in truth; for they are meer jugglers, they ſpeak one thing, and mean another, jeſuitically equivocating: So that it is a harder matter to find out their doctrines, then to confute them. Its uſual with them to ſay, *they witneſs Jeſus Chriſt; and the death of the man Chriſt Jeſus which ſuffered at Jeruſalem, they own and witneſs.* But what do they mean by theſe words, *they own and witneſs?* Is it any more (in truth) then what the very Devil is forc'd unto, *ſc. that there was ſuch a Chriſt, and that he did ſuch and ſuch things?* But as for Chriſt, and the death of Chriſt, and his righteouſneſs wrought and done in his own individual perſon to be relied upon, & by faith reſted in for juſtification of the Saints to life, without any thing wrought or done in them or by them for that end; this they utterly deny. And whereas the Word propoſes Chriſt the reſt of ſouls, they on the contrary ſay that he is not to be reſted in: They ſay that we muſt go through him, as we go through *Moſes* and the Prophets; as thou haſt ſeen in *Foxes* and *Nailors* book, called *A word from the Lord*; where they blame the Ranters, that they never came through the *Prophets* nor *Moſes* houſe, nor *Chriſt.*

Anſwer to four Art. by *Howgil* a Barr.

I have in part opened this already; but if thou wouldeſt (Reader) more fully know their meaning, what it is *to go through Moſes and the Prophets and Chriſt*, read but a paſſage in that book of *Fox* and *Hubberthorne*, the title whereof I have formerly given thee, *(ſc. Truths defence)* and there *p.68.l.24.* thou ſhalt find the meaning, (for he that will underſtand the language of Cut-purſes and pick-pockets, muſt learn it of their fellows) and there thou ſhalt find what it is *to come through the Law.* The Anſwerer to the *Queries* ſays, *that many do profeſs the Goſpel and the new law of righteouſneſs, and are not come through the Law.* And that is (as he there explains himſelf) *that the Law hath no more power over a man, and that he is dead to it:* miſapplying that which the Apoſtle there ſpeaks of, the law of ſin, (or ſin ruling by the Law to death and condemnation) to the holy Law of God, the Moral Law it ſelf, the eternal rule of righteouſneſs; as if a Chriſtian ſhould ever be dead

Alſo what it is to go through, *Farnworth* expends in his Anſwer. Truths defence, p 69.

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to that, and free from that, as not to be bound to observe it. And that this is his meaning, the next page shews; (there in the beginning) he says, *the Law and the Prophets were until* John, *and* John *until Christ:* and *bids those that can receive it* (that is, understand him) *receive it; and if they can, they may:* So he says, implying a mysterie, something more then ordinary to be intended by him in that expression. And then tels them, *that when they come to go through* Moses *and through the Prophets and through* John *to come to Christ, then they shall see the light is but one, &c.* the light of *Moses* and the light of *Christ*; for that was the question propounded, *Whether there were any distinction between them?* as thou mayst see in that book, *Quer.* 4. There's just ground of exception against that too; but 'twould be endless to follow them to every by-path. But by this thou seest their meaning, *what it is to go through* Moses, *the Prophets, and* John, *scil.* to go beyond them, and to be dead and free from them.

And the same say those Quakers in their short Answer to the 7 *Priests:* who stile themselvs those Quakers *who shal make all the world to quake and tremble:* printed by *Calvert*, 1654. In the first page of that book, they give good words of the Law, viz. *that it is holy, just and good, and perfect and pure.* But for these good words, they presently in the next line say, *that it is but a Schoolmaster till faith; and when faith is come, we are no longer under a Schoolmaster.* And this (say they) *is witnessed amongst us.* And in the 8. page of that book (speaking of the Moral Law) they say, *that's without, and there it shall stand as you are* (the Priests) *in the first nature*; and that (in their tongue) is the perishing nature. Why now, says *Naylor* and *Fox*, the Ranters failed, in that *though they had a pure convincement, and started up to be as Gods, they did not proceed, they never came through the Prophets nor* Moses *house, nor Christ.* All must be gone through, we must not so much as rest in Christ.

And indeed, what need is there? For if we be once come to be equal with God (as they say) *perfectly righteous in our own persons*, so that we can perfectly keep the Law, and not sin in any thing; what need Christ, as a Mediator or an Intercessor? and so no need of him for any thing. This one desperate opi-

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nion is the very cutthroat of Chriſt and Chriſtianity, *and makes Chriſt* (eſpecially as to a believer) *of none effect and uſeleſs.* They are now their own Chriſts, they have gone through him and beyond him: They have now no more to do with *our imagined God beyond the ſtars, and our carnal Chriſt*, which they ſay thoſe precious and godly ſervants of Chriſt would make appear *through their heatheniſh Philoſophy.* Sword of the Lord drawn, p. 5.

Nay, beloved Reader, do they not make Chriſt altogether uſeleſs to the Saints, whenas they ſay, *the Elect were never defiled?* as they do in their anſwer to the 4. Querie, put by *Reeve*, and anſwered by *Borro* and *Howgill*. And in the anſwer to the 5. they ſay again, *the Elect are not, nor ever were defiled.* And ſurely if ſo, no need of a Chriſt, a Saviour; and if the Elect have no Saviour, none elſe ſhall, and ſo no need of Chriſt at all: then he came in vain, *and dyed in vain*, unleſs it be only to be a figure, an example, (which is the curſed doctrine of the *Socinians*, and which (as in the *brief Relation of the irreligion of the Northern Quakers*, p. 5. error 13.) *ſtands charged, and not anſwered in the* Lancaſhire-*Charge againſt them.* And well may this be their opinion, *if every man have a light within him ſufficient to lead him to ſalvation*, then ſure there is no abſolute neceſſity of a Saviour.

Thus doe they offer violence to Jeſus Chriſt our Saviour, making him a meer ſhadow, a type, a temporary manifeſtation, *to be gone through, not to be reſted in*; and making void the chief end of his coming in the fleſh, and nulling his death and ſufferings. I might farther manifeſt this unto thee (*Reader*) how they offer violence to him by their ſuſpitious expreſſions, ſometimes concerning his Divinity, ſometimes his Humanity, *ſc.* the truth of his humane nature, *calling him the Man of God*, urging the words as of the Article; whereas they ſay *God and Man*, as in the 8. Article following, where thou ſhalt have them timely expreſt. But I am not willing to deal upon ſuſpitions, although there be ground enough to charge them: And I profeſs I am weary with raking in the ſtinking puddle of their blaſphemous writings. Only I deſire thee, *Reader*, to remind one blaſphemous poſition of theſe men expreſt in the laſt mentioned peece, viz. *The ſword drawn.* In the anſwer to the 7. *Principle*, the Quaker ſays, that whereas they in the Article ſay, *that Chriſt*

the man of God, is God and man in one perſon, it is, ſays the Quaker, *a lye.* And I cannot omit (what I had almoſt forgot) to tell thee what account they make of Jeſus Chriſt; by an expreſſion of one of their eminent Proſelytes, given out to an Inhabitant of this City, (one of credit, who will make it good upon oath at any time when lawfully required:) *Art thou ſuch a fool* (ſaid he) *as to hope to be ſaved by that Jeſus Chriſt that died at Jeruſalem ſixteen hundred years ago?*

And (to contract) that they do deny ſalvation by that Jeſus Chriſt, (for they cant, they juggle and equivocate, when they ſpeak of Chriſt;) I ſay, that they do deny ſalvation by that Jeſus Chriſt that died at *Jeruſalem, in that way and whole manner and progreſs as is and hath been taught and profeſſed in* England *ever ſince the Reformation from Popery,* is moſt manifeſt, not only by what I have here declared, but alſo by ſhuffling, avoiding, and not anſwering thoſe plain queſtions in theſe things, by ſeveral who well know their opinions, propoſed unto them: And by quarrelling with, and ſnarling at thoſe ſolid Principles of Chriſtian religion ſet forth by theſe godly learned and able Divines, Dr. *Goodwin*, Mr. *Nye*, and Mr. *Sidrach Simpſon.* Yea, and which doth moſt manifeſtly diſcover them to be wicked and ungodly liars and impoſtors, by their mangling of their words, and rendring them falſly; as thou maiſt, *Reader*, perceive by comparing them, when I ſhall preſently give them unto thee. And not only ſo, but leaving out whole Articles of moſt eminent concernment, and not ſo much as mentioning them, becauſe they durſt not anſwer them for fear of being diſcovered.

1. *THat the holy Scripture is that rule of knowing God, and living unto him, which whoſo doth not believe, but betakes himſelf to any other way of diſcovering truth, and the mind of God, inſtead thereof, cannot be ſaved.*

2. *That there is a God, who is the Creator, Governor and Judge of the world, which is to be received by faith, and every other way of the knowledge of him is inſufficient,* Heb. 11. 3.

3. *That this God who is the Creator, is eternally diſtinct from all the creatures, in his being and bleſſedneſs.*

4. *That this God is one in three perſons or ſubſiſtences.*

5. *That*

5. *That Jeſus Chriſt is the onely Mediator between God and man, without the knowledg of whom there is no ſalvation.*

6. *That this Jeſus Chriſt is the true God.*

7. *That this Jeſus Chriſt is alſo true man.*

8. *That this Jeſus Chriſt is God and man in one perſon.*

9. *That this Jeſus Chriſt is our Redeemer, who by paying a ranſom, and bearing our ſins, hath made ſatisfaction for them.*

10. *That this ſame Lord Jeſus Chriſt is he that was crucified at Jeruſalem, and roſe again, and aſcended into heaven.*

11. *That this ſame Jeſus Chriſt being the onely God and man in one perſon, remains for ever a diſtinct Perſon from all Saints and Angels, notwithſtanding their union and communion with him.*

12. *That all men by nature are dead in treſpaſſes and ſins; and no man can be ſaved, unleſs he be born again, repent and believe.*

13. *That we are juſtified and ſaved by grace, and faith in Jeſus Chriſt, and not by works.*

14. *That to continue in any known ſin, upon what pretence or principle ſoever, is damnable.*

15. *That God is to be worſhipped according to his own will; and whoſoever ſhall forſake and deſpiſe all the duties of his worſhip cannot be ſaved.*

16. *That the dead ſhall riſe, and that there is a day of Judgment, wherein all ſhall appear, ſome to go into everlaſting life, and ſome into everlaſting condemnation.*

And now Reader obſerve, beſides, as I ſaid, the mangling of their words, and ſo perverting the ſenſe (as I could clearly make appear, but that I dare not thruſt my dull ſickle into the harveſt of thoſe worthy and expert Labourers, whoſe names ſhall live when their oppoſers ſhall rot in oblivion,) Obſerve that this Wretch, beſides his not anſwering to any one, but evading and railing, hath wholly left out the tenth and two laſt. Look upon them again, *Reader*, and ſeriouſly conſider them, and then tell me what religion theſe men are of, are they Chriſtians? And that thou maiſt not think this the judgment of this wretch alone, thou ſhalt obſerve ſuch dealings from his fellows, when they come to queſtions of the like nature; ſay nothing, or evade them. Good Reader, I muſt again intreat thee to read thoſe three omitted Articles, and ſatisfie me

or thy ſelf, why they are left out; but that they are not willing to own and witneſs, *that the ſame Lord Jeſus Chriſt, God and man in one perſon* (which as thou haſt ſeen before, *they ſaid was a lier, is he that was crucified at Jeruſalem, and roſe again, and aſcended into heaven*, as the Article expreſſes it; and ſo of the other two. And to add a little to this, do but take notice of their judgement concerning this Chriſt (for they have another *ſc.* themſelves) take notice I ſay what they are charged with in that notable piece before quoted, *viz. The Perfect Phariſee.* Their ſeventh poſition there charged is, *That Chriſt in the fleſh, with all he did and ſuffered therein, was but a figure, and nothing but an example*: Which the Authors of that book thus aſſert by way of proof (this, meaning the laſt mentioned poſition) is expreſly found in their book called *Sauls Errand to Damaſcus*; alſo this was written in that Letter which *Naylor* wrote to one in *Lancaſhire*, which was objected againſt him by Dr. *Marſhal*, upon account of another principle in it, viz. *That he that expected to be ſaved by him that died at Jeruſalem, ſhould be deceived.* And this Mr. *Jaques*, Miniſter at *Bolton* in *Lancaſhire*, ſent his teſtimony under his hand, that he would make appear when ſent for.

And they may well be thus bold with him that is a meer nullity, a nothing (if their opinion of him were true) for they queſtion (if not deny and deſtroy) his natures, both divine and humane; for which I will appeal to their expreſſions: For as for his divine nature, his abſolute Godhead, when as the eight Article propoſed (as before) by Mr. *Goodwin*, *&c.* ſaies, *That Jeſus Chriſt is God and man in one perſon* (which as before) *moſt blaſphemouſly they anſwer, was a lie.* What doth he mean to alter their words, and to call him only *the man of God*, not God and man, as they expreſs it? *Whereas you ſay in the eight* (ſaith he) *that this Chriſt, the man of God, is God and man in one perſon, it is a lye.* If he did believe him to be God and man, would he have altered their words, and given him ſuch a diminiſhing appellation, as *the man of God?* a title given to meer creatures. And as for the humane nature of Chriſt (his diſtinct, particular, and proper body) do they not deny it? For a query being put to *George Fox*, *Whether Jeſus Chriſt have a body in heaven, and whether it be the ſame that appeared among men in the fleſh, &c.*

Thou

Thou ſhalt find him anſwering, *That Chriſt hath but one body, which is* (ſaith he) *the Church*: and he ſaies, *he remains in the heavens*; but he will not ſay *he hath a humane body there.* Truths defence, pag. 78.

And being asked (as before) *Whether it be the ſame that appeared amongſt men?* He anſwers, *It is the ſame that did deſcend, the ſame did aſcend*; not acknowledging *any other body, than what did deſcend.* And in the eighty page, being asked, *with what bodies the Saints ſhall ariſe, and dwell, and live in for ever?* And *whether every particular Saint ſhall have a particular body?* He anſwers, *The Saints ſhall ariſe in that body which Chriſt doth live in; for* (ſaith he) *he is the Saviour of the body, he is the head of the body, and the reſurrection, and the life of the body, and his body is but one.*

So that here thou ſeeſt that Chriſt and the Saints have no diſtinct bodies of their own, and but one common body, all blended together.

And as they thus offer violence to Jeſus Chriſt in his nature and perſon, ſo do they alſo to him, in his death, bloudſhed, and merits. This in part appears by what hath been ſhewed already, in their *ſcoffing at our hopes of being ſaved by that Jeſus Chriſt that died at* Jeruſalem, and in ſaying that they are redeemed by the blood of Chriſt, *but not at Jeruſalem onely*; but (ſay they) *made manifeſt in us.* So that there is ſomething in themſelves whereby they are redeemed. *Truths Defence, pag.* 95. and in the 86. *page* of the ſame Book, they ſay, *There is that light and power in every man, which if he take heed to it, and wait within, there he ſhall find his Saviour.* Mark there (*within*) he ſhall find his Saviour.

And affirming *the elect were never defiled, &c.* But it appears further, in that they hold, *the ſufferings of Chriſt, now in the Saints, to be ſatisfactory for ſins paſt, preſent, and to come.* For *Howgill* and *Borr.* as thou maiſt ſee in their Anſwer, herewith printed before, to the ſeven Queries, ſay thus, *Thou blaſphemer, askes thou knows not what, is not Chriſt the ſame now as ever? and is not the ſufferings of Chriſt ſatisfactory wherever?* Nay (which is more horrid) if we take the queſtion and anſwer together, do they not in effect ſay (for they will not yet ſpeak out all their mind) *that the ſufferings of Chriſt now in the Saints, is all the ſatisfaction to, or which the Juſtice of God looks for, for ſins paſt, preſent,*

preſent, and to come For that (as thou maiſt ſee) was the queſtion; and they anſwer as thou ſeeſt.

Are not theſe men their own ſaviours? and as they make ſatisfaction for their ſin by their own ſufferings, ſo they hold *they are juſtified by their own righteouſneſs.* This alſo ſhalt thou find in the laſt quoted book, in their anſwer to the 9 query, where they rail upon the queriſt, for asking, *Whether there be not another righteouſneſs, by which the Saints are juſtified* (meaning the righteouſneſs of Chriſt, as in the former query) *then that righteouſneſs which Chriſt works in them, and by them? viz.* the ſaints. For this they moſt wretchedly revile and rail upon the queriſt, *becauſe he would have another righteouſneſs then the righteouſneſs of Chriſt, which he works in the Saints, and by them.*

Reader, if thou be a Chriſtian, and knowſt any thing of Chriſt and the Goſpel, tell me, wouldſt not thou have another righteouſneſs than that righteouſneſs of Chriſt, which he works in thee and by thee? I know thou wouldſt have (and ſhalt, and muſt have, if ever thou be ſaved) the righteouſneſs of Chriſt wrought in thee, and by thee, for *thy ſanctification*: But doſt thou not look for, and rely upon *another righteouſneſs for thy juſtification, viz.* the righteouſneſs of Chriſt wrought in his own perſon, and made thine by faith and imputation?

Truths Defence ſaies, that the faith of God juſtifies alone, without imputation: and thy imputed faith (ſay they) we deny. Page 93.

Reader, as I told thee before, ſo I tell thee again, I am weary with raking in the filthy puddle of their blaſphemous opinions, and I will follow them no further here. If thou wouldſt be confirmed in this, that theſe are their received opinions, and more of the ſame nature, I refer thee to two Books written by thoſe who dwell amongſt them, and have moſt to do with them, and have known them longeſt, *viz. The perfect Phariſee*, and *The brief relation of the Irreligion of the Northern Quakers*, both before mentioned. But as for theſe men and their opinions; and particularly as to the laſt mentioned (I profeſs in the preſence of the great God) were I to chuſe my Religion, I would rather be a Papiſt, then of theſe Quakers perſwaſion: for the Papiſt, though he bring in inherent righteouſneſs, and righteouſneſs wrought in us and by us, *as the matter of juſtification* yet he grants and owns *another righteouſneſs, as neceſſary* (*yea as moſt neceſſary*) *viz.* the righteouſneſs of Chriſt wrought in his own perſon; which

which theſe Quakers deny, as thou haſt ſeen. Nay further, in expreſs Engliſh they deny it. In their anſwer to the 15 *Query*, *I own no righteouſneſs but what is of Chriſt, and wrought by thee.* Oh fearful blaſphemy againſt the Goſpel! Thus they offer violence to Jeſus Chriſt.

And laſtly (which naturally, and muſt neceſſarily follow) they offer violence *to all the ordinances of the Goſpel.* As they deny an outward Chriſt, or a Chriſt without (as they call him) ſo do they deny all outward ordinances. So *Fox* and *Nailor* in their book, [*A word from the Lord*] *We deny them whoſe law is without, their law without, their Church without, their baptiſm prayers and ſinging without, their Chriſt without, their righteouſneſs without, &c.* If they had denied that which is *only* without, they had ſaid ſomthing; but thou ſeeſt it is otherwiſe, here's *all outward ordinances, worſhip, and Chriſt, and righteouſneſs without*, ſtruck off at one blow.

And thoſe Quakers before mentioned in their Anſwer to the ſeven Prieſts ſay, that *who are of the Lord are freed from the ordinances of men* (ſo they call Goſpel-ordinances) *and outward means*; and for it moſt wretchedly abuſe theſe words, *For where the Spirit of the Lord is, there is liberty.* And *Truths Defence* ſays, p. 68. That *when the life of Jeſus is made manifeſt, the ſubſtance of all figures is come, there is no more obſerving them.* And two lines after they ſay, Who are here in their ſtate *denies all the carnal outward obſervances and traditions.* And in the 32 page of that book they ſay, (ſpeaking of the Miniſtry) that *they bewitch men, in telling them of carnal meanes*; and call Ordinances *a graven image and an Idol:* and as for Baptiſm in particular, they ſay, *Chriſt did not ſend forth his Diſciples to ſprinkle a little dirty water upon childrens faces, as your filthy dreamers do:* and they ſay *Chriſt did not mention any water to his Diſciples when he ſent them forth.* So that here is no baptiſm with water at all, neither for one nor other; and thereupon call it *a beaſtical tradition, which was never commanded.* Truths Defence, p. 98. And in the next page, being demanded *whether Chriſt did not inſtitute his laſt ſupper with bread and wine?* For anſwer they tell the Queriſt, *The cup which thou drinkeſt we deny, for thy cup is the cup of devils and thy table is a table of devils, which is an idol and an imitation, and thy ſacrifice is to devils,*

devils, and not to God. And as for Prayer, I ſuppoſe (*Reader*) if thou wouldſt pray to God for any thing, thou wouldſt pray to him for Grace: but that they ſay *is a tempting of God, becauſe the grace of God hath appeared to all men freely.* Truths Defence, *pag.*65. Indeed they ſpeak it there of all means in generall; And many can witneſs their expreſſions in this kind.

Reader, I have done with this; and I ſuppoſe in theſe few lines it appears that they offer violence alſo to all the Ordinances of the Goſpel. And now what ſayſt thou to the whole matter? Are not theſe, thinkeſt thou, *thoſe Locuſts that are come forth upon the opening of the bottomles pit*, mentioned *Rev.*9. *with whom comes forth a ſmoak by which the ſun and the air are darkned?* Read there their deſcription: Certainly the King that rules in them and over them, is no other then that *Abaddon, Apollyon*, mentioned there *v.*11. *Vaſtator*, that deſtroyer, *that diſſolver* (as the word ſignifies) of all religion and duty. And ſurely were I perſwaded that the Book of the *Revelation* were written for the Meridian of *England*, I ſhould be alſo perſwaded that theſe were the Beaſt mentioned *v.*13. *to whom was given a mouth ſpeaking great things and blaſphemies, who opened his mouth in blaſphemy againſt God, to blaſpheme his name and his tabernacle, and all that dwell therein.* Never men ſpake higher blaſphemies with more (or ſo much) confidence and impudence againſt God, and Chriſt, and Goſpel, then theſe wretches do, except thoſe that are profeſt enemies to Chriſt and Chriſtianity. And therefore ſo much the more abominable, in that *under the name and vizor and diſguiſe of Chriſtian religion*, they diſſolve and deſtroy all. Which is that which makes it a myſterie of iniquity, and is indeed the very name and title of that great Deceiver, *The Antichriſt*, Rev.17.5. Upon her forehead was writen a name, *Myſterie, Babylon the great, The mother of harlots and abomination of the earth.* And though he hath *horns like the lamb*, yet *he ſpeaks as a dragon*, Rev.13.11. And he doth great wonders, ſo that he maketh fire come down from heaven on the earth in the ſight of men, *and deceives them that dwell on the earth, by the means of thoſe miracles*, v.13,14.

But, Reader, there is one mark of the Beaſt upon theſe wretches, which I muſt needs mind thee of before I leave them, which

which I find in the firſt of *Tim.*4. beginning, which becauſe it ſo fully ſets them forth, I'le give thee in the words, *Now the Spirit ſpeaks expreſly* (and therfore you may expect it) *that in the latter times ſome ſhall depart from the Faith, giving heed to ſeducing ſpirits, and doctrins of Devils ſpeaking lyes in hypocriſie, having their Conſciences ſeared with a hot iron, forbiding to marry, and to abſtain from meats*, &c.

They ſpeak lies in hypocriſie, and whats this? But to diſſemble, and to deceive, to jugle and play the cheater, ſpeaking one thing, and meaning another, to ſpeak plain words, *that other men uſe*; But with a reſerved ſenſe to themſelves of their own coyning: So that no man knows how (in an ordinary way) to underſtand them, they pretend to ſpeak and approve of the truth, but they lie and play the deceivers, *not uſing words in that ſenſe they are uſually taken, and commonly underſtood.* And if ever men were guilty of this kinde of hypocriſie, theſe Quakers are. It would be endleſs to trace them all along. I'le inſtance in one or two, by which thou maiſt judge of them in other things they ſpeak.

Its uſual with them to ſay *they own the Scriptures, yea we confirm, we eſtabliſh the Scriptures, &c.* Yea that they do, *And they witneſs the Scripture.* Now an honeſt man (that means plainly) would think, that they held forth nothing but what is in, and agreeable to the Scriptures: and that they did believe the Scriptures (which we call our Bible) to be the written Word of God. And the rule of a Chriſtian to walk by in things to be believed and practiſed: And that whoſo walks accordingly ſhall be ſaved. And that whoſo doth not, cannot be ſaved. Thus I dare ſay honeſt plain hearted men, would think by thoſe words, to be their meaning. But theſe wretches ſpeak lies in hypocriſie: they mean otherwiſe, they ſay in expreſs words elſewhere, *The Scriptures are not the Saints rule of knowing God and living unto him.* Anſwer to the firſt Principle, in their ſword drawn, here before Printed, I will not quarrel them as I might, for mangling the Principle, and ſo altering the ſenſe: But what ſayſt thou Reader to their own words, do theſe men eſtabliſh the Scripture in thy ſenſe, and the uſual ſenſe of that word, do not they preſently ſay *that to affirm the Scriptures to be the Rule, is to put darkneſs for light, and light for darkneſs.*

What mean they then by the Scripture? Not the written word without, *But that word (that light) that is within*; and which every man hath that comes into the world; but that ſome ſtifle it. This is the Rule. This is the Scripture. The Scripture in its right place, *The Scriptures are not laid aſide* (ſay they) *but witneſſed every Scripture in its place, i. e.* within. So they pag. 13, 14. *Let all ſee*, ſay they, *you to be lyars, whether we do not ſet the Scriptures in the heart of every one.* How, they tell you in the next words, *For*, ſay they, *every one having the light within, which ſhews his evil deeds, which light is his condemnation that hates it*: (And brings up to ſalvation, where followed, as elſewhere often) And *this ſay they is Scripture within.* The Scripture without is not their Scripture: *We believe his Doctrine* (ſay they) *not an outward teſtimony*; And pag 43. by way of reproach. *Thou ſaiſt it, becauſe the Scripture ſaith it.* Nay do they not in page 90 of the ſame book, anſwer to the ſecond querie, *call the letter of the Scripture duſt*: And calls him Serpent for aſſerting the word preacht, as the means of Faith, *Serpent like* (ſaith he) *thou feedeſt upon duſt.* And in the next page, Anſwer to the fourth query; *All thy hearing, and all thy pratling of that which thou calleſt the word, by it thou ſhalt never get Faith (which is the gift of God) but it is all the Serpents meat which feeds thee, thou ſerpent, which art curſt above all the beaſts of the field.* And do not they ſay page 104 of that book Anſwer to querie the thirtieth, That *their giving forth of papers, or printed books, it is from the immediate eternal Spirit of God.* And then what difference between their ſtinking rotten blaſphemous papers, and the ſacred Scriptures: Yea (to make up the meaſure of their blaſphemie) do they not ſay, *the ſame ſpirit which gave forth the Scriptures, which gives forth now, is as true as the Scriptures, and not contrary to the Scriptures.* The charge being againſt them for magnifying papers equal to the holy Scriptures, what damnable hypocrites are theſe, to ſay they eſtabliſh the Scriptures; If we take their words in every honeſt mans ſenſe. But what mean theſe hypocrites then, in ſaying *they eſtabliſh, and they confirm, and they witneſs the Scriptures*; Why forſooth it pleaſeth their Godſhip, and Chriſtſhip (or rather deviliſhip) to ſpeak from their eternal ſpirit, in the Scripture language, and ſo add their Authority

Short Anſwer to the 7 Prieſts, p. 15.

Truths defence p. 10.

Short Anſwer to the ſeven Prieſts, p. 20.

rity to it, as the Papiſts; *The Scriptures are but as Æſops Fables with them, if not allowed of and confirmed by the authority of their Church,* Or elſe they eſtabliſh it by aſſerting it to be within them in the power of it. (For I would allow them all fair interpretation.) But I pray, are not the Scriptures truth, and the written and ſacred Word of God in themſelves, *whether man doth believe or entertain them, yea or no?* Doth mans believing them, make them the Word of God, more then they were before? Its true, as to his comfort or advantage that receives them not; to him they are not, as the Word of God. But in themſelves they are, and will be, though all men in the world reject them. *They ſpeak lies therefore in hypocriſie, in ſaying they eſtabliſh the word.* But further (to diſcover their lying hypocriſie) they ſpeak not forſooth from the letter of the Scripture, i. not as taught by or from the letter, i. what they get by reading of the Scripture in the letter. No: though the Scripture had never been written, they could have ſpoken as they do, *from and by the eternal and immediate and infallible ſpirit.* But oh ye hypocrites: I'le ask you a queſtion, did our Engliſh Tranſlators of the Scriptures, teach the eternal Spirit to ſpeak Engliſh? Or (if you would ſpeak without lying) *Did you never read the Scripture in our Engliſh tranſlation*; that you ſpeak the very words for the moſt part: except your canting language, from *Jacob Behmen* (as *the ſtraying of Eves minde and luſt into the viſibles*: and *being redeemed out of the periſhing nature*; and ſuch like ſtuffe) will any man believe that the ſpirit (which gives the gift of utterance and expreſſion) could not have ſpoken the ſame truths, in other Engliſh; As every one knows, may be done, and yet keep the ſame ſenſe and truth? But it muſt pedantically teach you (like ſchool-boys) to ſpeak ſo by rote? Fye for ſhame, It ſmels, leave your hypocritical lying, and do not ſo poorly and baſely belye the ſpirit, and ſpeak againſt that light which is within you.

But once more (and a little further to this) what leads your Holineſs forth to ſpeak in Scripture language? Is it not hypocrite-like, that thereby you might catch poor ſimple, plain-hearted people in your ſnares, who *having a due and reverent eſteem of the Scriptures,* you allure by pretences of eſtabliſhing the Scripture to inſinuate thoſe poiſonous doctrines, which I

have before diſcovered you to be guilty of? As for Anti-chriſts other two Doctrines of forbidding to marry, and abſtaining from meats, I ſhall not now proſecute, I may ſpeak of that when I ſhall a little open the effects of their teachings!

But before I ſpeak to that, I ſhall but ſuggeſt my apprehenſions of the end theſe men may have in their undertakings, and on whoſe errand they are come: I will preſent them, and leave them to thy judgement.

They may come in *their own*, *Anti-chriſts*, *or the Devils errand:*

Firſt, they may come in their own, to cheat the people of the money, and this hypocritical lying too: For though they raile upon Miniſters, as Preaching for hire (which who ſo doth, let him anſwer for himſelf) yet they themſelves do teach, *That where they have planted and ſown, there they may reap:* Which in plain Engliſh is this, Thoſe whom they have ſeduced, they may take money of: and whether they do or no, time will diſcover: Sure I am they have neceſſary ſupplies for nature, which ſome able Miniſters have not: and no doubt a large Dioceſs which theſe ramble over, will yield more then any particular Pariſh. And they plead hard for Community; for in their Anſwer to the ſeven Prieſts, page 22. whereas it ſeems they had charged them with reading for it.

The Quakers there anſwer and ſay, *Here you are againſt the Spirit of life: For* (ſay they) *they that did believe, were of one heart; and they that do believe, are born of God; and amongſt ſuch there was no oppreſſor, no taskmaſter; and its ſaid all things were common, and no man ſaid, this is my own:* And conclude thus, *You who are not come to Chriſts Doctrine, who is not come to give your coat, yet who hath two, you we deny.*

So that though they come not for money before-hand, they can take it afterwards; and though (with the Fryars) they may not touch money, they have a poak in their ſleeve, into which if you put it, ſome can take it out, and know what to doe with it. So that this may be one end of their coming:

Secondly,

Secondly, they may come upon Anti-Christs errand; and not much improbable; for *Lancashire* and those parts, is as famous for *Papists* as *Witches*; and on good grounds we may conceive them to be Anti-Christs factors, if we consider their doctrins: For any intelligent Reader may easily discover the doctrines of *Universal grace*, *Free-will*, *Satisfaction by our own sufferings*, *Justification by inherent holiness*, *Ability to keep the Law*, *Perfection*: Nulling the Doctrine of Original sin, and the *Popish real presence*. All which, with some other things, I intended particularly to evidence from their writings; but I fear, being too large. There are many other wretched opinions of theirs, worse then the Papists, which others have discovered from other of their writings, which I have not seen; and I leave it to others who have more strength and leisure, if they see cause, to discover to the world. And truely it is not improbable that some of these fellows themselves may be of the *Popish tribe*, and Schollers, though professing themselves *mechanick*; for is it not usual?

And there is a notable story to this purpose lately printed, called *The false Jew*, wherein is expressed his designe, and his discovery, from his own acknowledgment, how that he was sent over from *Rome* by a special order from the Jesuits, and *with personal unction, and benediction from the Pope*; and how one while he was to have come over under the notion of a *Tailor*, with direction to joyn with the *Anabaptists*, and to preach *Notions*. But now he came over under the pretext of being a *Converted Jew* (being an excellent Hebritian) and circumcised at *Rome* for this purpose. To what, and whither will not a deluded spirit lead a man! And in that relation you shall find how he joyned with the *Anabaptists* at *Wrexham*, and was rebaptized by them, where he preached notions among them: Amongst others this was one, That that place, *Luke* 17. 21. where it is said, *The Kingdom of God is within you*, he gave this as the most proper sence of the Original, *sc. The Kingdom of God is so within you, as that it is not without you in Forms and Ordinances*: with which interpretation he said Lieutenant Col. *Paul Hobson* (a Teacher among the Anabaptists) was mightily taken: How many flies may the blind man swallow.

Another

Another design of this deceiver, was to bring the authority of our *Translation* of the Scripture into question. And prevailed so far that some of them entertained scruples about it. But now the design is new moulded. And now, *not translations onely, but all outward Scriptures must be denyed and rejected.* And these men can from their infallible spirit make new ones. Witness the daring boldness and impudence of these Quakers, and their hypocritical lying, and belying the Scriptures. For *Fox*, and *Hubberthorn*, in their book bring in these words, *Take heed to the light of God within you.* And not onely produce them in another character (the same with their Scripture quotations) But also urge them as the Apostles words thus: sc. *As the Apostle said, Take heed to the light of God within you.* Neither citing what Apostle, or where: As indeed, 'tis no where in all the Scripture And *Farnworth* in his late piece of *womens speaking in the Church*; Printed by *Calvert* 1654. In the head of his discourse, where usually in printed books the Text is placed: He hath these words in a distinct character, as his Authority for his following discourse. *But the spirit of truth may declare through the Temple, and dwell in it, which the world cannot receive.* And then quotes, 1 *Cor.*6.19. & *Joh.* 14.16,17. Now what man in the world can finde any such words as the former part, in all the Scriptures. Should we add to, and mangle the Scriptures thus; how should we be curst and raild at: as well we might, by every true Christian; *but not by these men.*

Truths defence, P.39.

Indeed Reader 'tis manifest, these mens intents are to fetch people off from the Scripture altogether: That so the Authority thereof being rejected; they may be the better prepared upon a *new assault* (in *another disguise*) to entertain the infallible Authority of the Romish Chair. For the same course the Papists take to render them of small esteem; do these men run. For the learnedst of them, pick out all such places as seem *contrary* one unto another: and urge them to the people: denying *to any* a power of reconciliation; reserving that to their own un-erring spirit And from thence assume a power to make the whole Authentical; or otherwise. And do not these men the same? It may therefore be very probable, (all forewritten considered) they come of Antichrists errand.

And

And thirdly and lastly, They may come of *the devils errand.* He hath many messengers and servants, and some serve him more *eminently* and *immediately* then others. And they are *Hereticks, False Teachers, and Seducers.* I shall take this for the present granted. And that these men are sent by him in a more especial manner is extremely probable.

If you consider the *manner* of their coming, and their *matter.* Their *matter* you have seen, sc. *reviling, railing, reproaching, lying, falsifying blasphemings*, &c. And for the manner, entitling the Eternal, Holy, most pure, and unerring Lord God to all these horrid abominations. Being seconded with preternatural obsessions, possessions, & operations upon the bodies and spirits of men women and children, by violent impulsions, motions, and actions. The parties being so carryed on, without confederacies, and fore-contrived designes: And *meerly patients* in the business: and not able to withstand them: And being for confirmation of such *diabolical doctrines*: must needs be the devils operations. For this is a sure Conclusion. *The blessed spirit of Truth will never give testimony to lies.* And indeed the very nastiness and beastliness of their quakings (purging upwards and downwards) with most distorted gestures, may easily perswade, they come from that unclean spirit. And that they are *swinish* possessions: not *divine* raptures. I shall not enter upon discourse of these things: It hath been done by others. I shall therefore give the Reader in two stories from the North, which may give some satisfaction in this particular. Both stories I have taken out of the *Mirrour for Saints and Sinners*, written by that industrious servant of Christ Mr *Samuel Clark* Pastor of *Benet-Finck London*, the second Edition.

The second story is by him contracted, and I was the more willing to to take it so: to save labour. I had the story it self at large in print: but having lent it forth could never recover it.

The first is this.

Anno Christi 1653. about the month of *October*, came some Quakers out of the North into *Wales*, about *Wrexham*, endeavouring to win some professors to their party. Their principal design was to *disgrace the Ministry and all publike Ordinances.*

dinances. They held Univerſal redemption, Free-will, and falling from grace: They publiſhed that all men have the pure ſeed of God in them, boaſting that themſelves were perfect, and without ſin; that they knew at the firſt ſight, ſincere Chriſtians from hypocrites. At meetings after long ſilence, ſometimes one, ſometimes more, fell into a great and dreadfull ſhaking and trembling in their whole bodies, and all their joynts, with ſuch riſings and ſwellings in their bellies and bowels, ſending forth ſuch ſhreekings, yellings, howlings and roarings, as not only affrighted the ſpectaters, but cauſed the dogs to bark, the ſwine to cry, and the cattel to run about, to the aſtoniſhment of all that heard them. By theſe artifices, one *William Spencer* was drawn to leave the Church, and to follow them; whereupon at ſeveral times he fell into the ſame quaking fits; and *lying with one of them* three ſeveral nights, the laſt night being much troubled, and not able to ſleep, upon a ſudden he heard ſomething buzzing, and humming about the Quakers head like an humble-bee, which did ſore affright him, whereupon he ſought to riſe; but the Quaker perſwaded him to lie ſtill, and immediately there aroſe *a great wind & ſtorm, which ſhook the houſe* wherein they lay; which adding much to his former fear, he again attempted to ariſe; but the Quaker ſtill preſſed him to lie ſtill, perſwading him to expect the *Power* to come (which they often promiſe to their Proſelytes) and thereupon he again heard the former humming noiſe, which more and more terrified him. ſo that he ſtrove vehemently to riſe; but the Quaker laid his head upon *Spencers* ſhoulder, and did *blow* hard like the hizzing of a Gooſe ſeveral times towards his face, or mouth, which made him leap out of his bed in a great aſtoniſhment, crying for a light, and guide to conduct him to a neighbours houſe: and upon this occaſion left them all together; teſtifying the truth hereof to the Quaker s face, before many witneſſes, the Quaker not denying it, atteſted under ſeveral hands.

The

The ſecond, which is a ſtory publiſhed by one that was ſeduced and poſſeſſed, and is ſet forth by himſelf by way of recantation and admonition.

IN *May* laſt, 1653. in *Kendal* in *Weſtmerland* there was one *John Gilpin*, who was very deſirous to aſſociate himſelf with the Quakers at their meeting; and ſpeaking with one of them about it, he much encouraged him to hold on his purpoſe, and accordingly he went to them, when one *Ch. Atkinſon* was ſpeaker, whoſe drift was to deny all Miniſterial Teaching and Ordinances, together with all Notional knowledge gained by the uſe of ſuch means, and to become as if they had never learned any ſuch thing; *and now to be taught of God within themſelves, by waiting upon an inward light*, which (as he ſaid) lies low hidden under the earth, *viz.* The old man which is of the earth, earthly.

Gilpin was immediately ſo taken with this *new doctrine*, that he reſolved to cloſe with them, was afraid to read any good books, or hear any preaching Miniſter, or to call to remembrance any thing which he had formerly learned concerning God, Chriſt, his own eſtate, or any other ſubject contained in the Scriptures; for *they told him* that all ſuch knowledge was but Notional, carnal, and hanging upon the tree of knowledge, adding, *Curſed is every one that hangeth on this tree.*

One of them told him, that Chriſt was as man, had his failings, diſtruſted God, &c.

At his next meeting, the Speaker urged him to take up the Croſs daily, ſaying, *Carry the Croſs all day, and it will keep thee at night.* He urged him to hearken to *a voice within him*, ſpake much of a light within them, which *Gilpin* not yet finding, was much troubled, deſiring that he might fall into *quaking*, thinking that *thereby* he ſhould attain to the immediate diſcoveries of God to him. And accordingly ſhortly after as he was walking in his chamber, he began to quake ſo extremely that he could not ſtand, but fell upon his bed, where he howled and cryed in a terrible and hideous manner (as others of them uſed to do,) yet *was he not afraid*, but looked upon it as the pangs of the new birth. After half an hour by degrees he ceaſed from houling, and rejoiced *that now he could witneſs againſt the Miniſters*

niſters of England as falſe Prophets and Prieſts of *Baal*. All the night after he was much troubled with dreams about his ſins; and when he awaked, he thought thereon; he perceived *ſomething lighting on his neck*, and giving him a great ſtroke, which cauſed much pain; and ſo a ſecond, third, and fourth, each leſs then other, deſcending till it came to the middle of his back, and then he diſcerned *ſomething to enter into his body*, which Satan ſuggeſted to be the Spirit of God like a Dove, and he thought he heard a voice within him ſaying, *It is day*; adding twice, As ſure as it's light, ſo ſure ſhall Chriſt give thee light.

Two or three days after he waited for more light, and walking in his garden, he lay down with his face to the earth, at which time his *right hand began extremely to ſhake*, and he was *in a great rapture of joy*, apprehending it to be a figure of his ſpiritual marriage and union with Chriſt: Then did the power within raiſe him, and ſet him on his feet, and afterwards laid him on his back, brought his ſins into his remembrance, cauſing his hand at every ſin to ſtrike the ground; and he heard a voice ſaying, *Now is ſuch a ſin mortified:* then was he perſwaded that all his ſins were mortified *at once*. Then roſe he up, and it was ſaid to him, Ask what thou wilt of the Father in my name, and he will give it thee. Then ſaid *Gilpin*, *What ſhall I ask?* It was anſwered, *Ask wiſdom in the firſt place*. Then he deſired that ſuch things might be given him as made for Gods glory, and the good of others. It was anſwered, that his requeſt was granted, and *that he ſhould be endowed with the gift of Propheſie*, and ſinging praiſes to God,

Preſently after he went to another of their meetings, where *Atkinſon* was again the ſpeaker: with which he was more affected then formerly, for that *(as he conceited) he could inwardly witneſs to what he ſpake*. *Atkinſon* having done, one *John Andland* ſpake; in the time of whoſe ſpeaking *Gilpin* was *by the Devil within him*, drawn out of his chair, and thrown upon the ground, where he lay all night; all which time his body and members were all in motion, being turned from his back on his belly, & ſo back again ſeveral times, making croſſes with his legs, and his hands moving on the ground as if he had been writing, and he heard (as he thought) a voice ſaying, that that writing

with

with his hand on the ground, ſignified the *writing of the law in his heart*. Then were his hands moved to his head, and he heard a voice ſaying, *Chriſt in God, and God in Chriſt, and Chriſt in thee.* Which words he was *compelled* to ſing forth in a ſtrange manner, and with ſuch a voice as was *not* his own; he ſung alſo divers *phraſes of Scripture*, which were given into him. Then the Devil raiſed him up, and bade him *be humble*: then brought him on his knees again, and he heard the voice ſaying, *Stoop, low, low!* and when his face was almoſt at the ground, it ſaid to him, *Take up thy croſs and follow me.*

Then riſing, he was led out of the houſe by the Devil at a back-door to the River, and back again, and then into the Town, where he was drawn down the ſtreet, to adore that he knew not. Whereupon two of them that followed him, ſaid, Whither will you go? this is the Fidlers houſe. *Gilpin* anſwered, *Be it whoſe houſe it will, Chriſt leads me hither*, and hither I muſt go. Then was his hand forced to knock at the door, and a voice bade him ſay, Behold, *Chriſt ſtands at the door and knocks.* The Fidler opening the door, he went in, and taking down a Baſe-Viol, he was forced to play on it and to dance. Whereupon he queſtioned what power led him to ſuch actions? and the voice preſently anſwered him, *This is not becauſe I love Muſick, for I hate it*; but to ſignifie to thee what joy there is in heaven at thy converſion, as alſo what *ſpiritual melody thou ſhalt have hereafter.*

Then was he led out of the houſe, and carried through the Town, being forced, as he went, to proclaim, *I am the way, the truth, and the life.* Then went he to his own houſe, and there by the Devil was thrown down, and forced to make circles with his hands; the voice telling him, that *he was now putting off the old man.* His hand alſo was forced to take up a ſtone which lay on the floor, which he thought to be like a mans heart; and the Voice told him, that Chriſt had taken that ſtone out of his heart, and given him an heart of fleſh. Then holding it forth to the ſpectators, he was forced to ſay, *Except you ſee ſigns and wonders, you will not believe.* And throwing the ſtone amongſt them, he ſaid, Lo here is my heart of ſtone.

Then was he cast upon his back on the ground, and the voice said, Thou shalt have two Angels to keep thee, and immediately *two Swallows* came down the Chimney, and sat on a Shelf near him; whereupon he cryed, *My Angels, my Angels*, and withal he held out his hand to them, expecting they should have come to him, but they flew up the Chimney again, though the Doors and Windows were open. Then was he carried *upon his hands and knees out of the doors into the Street*; and when his wife would have stopped him, he said, he must not be stopped, he must forsake wife, children, and all to follow Christ.

Thus went he up the Street, thinking that he bore a Cross upon his neck, till some *pulled him out of the mire and dirt*, and by force carried him into his house; whereupon, pointing at one of them, he said, *Christ points at thee, Thou art a wicked woman*, and hast hindred the work of the Lord. Then the voice asked him, Where is thy Cross? upon which he thought he saw a visible Cross hanging in a thred, which with his hand he put behinde his neck. Thus he continued till the Evening, when many of the Quakers coming to him, said, *Be lowly minded, and hearken to the voice within thee*; and so they left him, his strength being almost quite spent with his restlessness.

His wife and family going to bed, he remained alone, when he began to question whether these strange actions were divine or diabolical: whereupon he trembled, and his hand was forced to take up a knife which lay by, and to point it to his throat; and the voice said to him, *Open a hole there, and I will give thee eternal life.* But he threw away the knife, and his wife coming to him, at her perswasion, he went to bed, and all the night after he assured himself, That he was possessed of the Devil; and in the Morning he roared and cried out: Now the Devil is gone out of me; at which instant, he and his family *heard it thunder*, though no others heard it.

Shortly after the Devil came to him again, and told him, That it was Satan that had possessed and seduced him hitherto, but *now Christ was come*, and had cast out Satan; and told him also, That what he had done the day before, was in obedience

dience unto Satan; and that as he had ſerved Satan the day before in his cloaths, ſo now this day, he muſt undo all that he had done *in his ſhirt, in obedience to Chriſt*; whereupon he roſe out of his bed, went into the Street in his ſhirt, but ſome ſtopped him; whereupon the Devil within, told him, That he muſt be carried into the houſe by four women, or elſe, That he ſhould for ever ſtand there like a Pillar of Salt, as *Lots* wife did. *Then four women carried him into his bed*; whereupon he told them, That the day before he had been doing the Devils work, but now he muſt do Chriſts work, *&c.*

Then he fell to acting in his ſhirt upon the bed, as he had done the day before upon the floor, *Playing topſie-turvey from one bed to another*, the Devil biding him not to fear; for, ſaith he, I will give thee ſtrength. Then it told him, That the day before the Devil bad him bare his Croſs, but now *Chriſt* bad him lay it aſide, *for Chriſt takes no pleaſure in Croſſes*; nor will be worſhipped, as yeſterday he had done. It ſaid further, Yeſterday the Devil made thee lie all day long on the ground, but now I have provided a bed for thee; for my yoak is eaſie. He promiſed alſo to give him *Bread of Life to eat, and Water of Life to drink*; and that out of his Belly ſhould flow Rivers of Living waters. Then were his Teeth moved, as if he was eating, and *he thought that he felt* in his Belly a flowing up and down of waters. He was told alſo, That yeſterday the Devils Angels waited on him; but now Chriſts Angels ſhould guard him: Hereupon he ſaw *two Butterflies* in the Windows, and his hand was forced to take one of them, and to put it into his mouth, which he ſwallowed down; then he was moved to take the other, and put it to his Throat; and he was told, That it ſhould enter in there; *For* (ſaith the voice) *nothing is impoſſible to him that believeth.* Then he was forced to make circles on the bed; whereupon he began to ſuſpect, that he was acted by Satan; and thereupon in great fear cried out, Lord what wilt thou have me do? But the Devil anſwered, *It is too late to cry unto God*; for ſentence is already paſſed againſt thee. Hereupon he lay down in deſpair; but preſently the Devil told him the third time, That it was a *white Devil* that deluded him this ſecond time; but

that

that *now Christ was come indeed*, and would cast him out; and accordingly he thought the Devil was ejected: But then all his members fell on working, as if the pangs of death had been upon him, the voice telling him, That they were the *pangs of the New birth*; and that now Christ was new born in him. Thus he continued a whole day, and the Devil told him, That now *he should work wonders, and cast out devils* in Christs name. Then came in two of the Quakers, to whom he said, I have two Devils cast out of me; but now Christ is in me of a truth. Then said the Devil to him, I was crowned with a crown of thorns, but I will crown thee with a crown of glory; and bad him set his fist upon his head, Which (saith he) to the standers-by, shall appear as a glorious crown When he did this, he asked them, what they saw; they answered, nothing: Whereupon the Devil told him, *That they saw the Crown on his head, but were so striken with admiration, that they could not express what they saw.* Then the Divell bad him tell one of the Quakers, That he had a Devil in him, but he should cast it out; and, that he should quake and tremble, which accordingly he did: Then the Devil bad him to speak to him to fall flat on the ground, which he did, and presently rose again; whereupon *Gilpin* asked him, Whether now the Devil was gone out of him? to which he answered, not; but the Devil told him, That he was now ejected, *&c.*

A while after he began again to question, Whether in all this he were not deluded by Satan, which made him fall into a great fear; and then the Devil told him, That all this while he had been serving him, and blaspheming God; and that now it was too late to repent. Hereupon he fell into dispair for a time, *Thinking that every thing, which he either saw or heard, was the Devil*, that came to fetch him away: Sometimes he thought, That he should be taken away in a flame of fire; other times, That the Earth would open, and swallow him. Yet at last it pleased God (as it seems) to give him repentance and peace in his Conscience; whereupon he published a Narrative of these things, *to discover the danger of these ways*; and to be for Caution to others, to take heed how they go out of Gods ways, and *forsake his Ordinances*; least falling into the error of the wicked, they decline from their former stedfastness;

neſs; and leaſt not receiving the love of the truth, that they might be ſaved, God gave them over to ſtrong deluſions to believe a lie.

This is atteſted under the hand of the Major of *Kendal*, the Miniſter, School-maſter, and ſome others.

And now Reader are not theſe Arguments of Diabolical Poſſeſſions; and in the laſt ſtory, was not the Devil many times devout, as it were, *and ſeemingly-humble and religious*: I wont enlarge. But remember, the Devil will adviſe to ſome good things, with a purpoſe to deceive. And there thou maiſt read our Quakers Mortification, and the end on't, *ſc.* to overthrow Religion.

And thus you ſee on whoſe errand theſe men come, and whoſe work they do; either *their own*, *the Popes*, or the *Devils*, or all three. But ſure not from God; it being his, neither for matter, nor manner; and they having no call, either *ordinary*, or *extraordinary*: For beſides the no-ſatisfaction given to us by them, before the Magiſtrates in this particular (which they all atteſt) a Merchant of this City upon the Road diſcourſing with one of them, and demanding of him what miracles they wrought to juſtifie their extraordinary call; he anſwered, *We do work miracles, but thou haſt no eyes to ſee them.* Much after the conceit of a dame of this Town (now of the gang) who ſome few years ſince, having ſome conference with one, once a Miniſter in this City, from whom I received it. She affirmed ſhe was God. Why then, ſaid he, you can do all that God can do: I can ſaid ſhe. And there lying upon his Table a Greek Teſtament; why then, ſaid he, make me ſuch another Book as this is. To which ſhe replied, *It is done.* Let me ſee it then ſaid he, where is it? *In my fancy*, ſaid ſhe. And indeed this is a ſhort Summary of all their Religion; it is all in their *fancy*, and *no where elſe*. I thought to have ſet forth the effects of their doctrines (for their fruits diſcover them, and will do more and more) As breaking the bonds of duty in all relations, which we evidently finde here already, Husband and Wife, Parents and Children, Maſters and Servants, Magiſtrates and Subjects, Miniſters and People. I need not inſtance, it is ſo evident; though I bleſs the Lord, I finde it not in my

Family,

Family, nor *Congregation*: And I look upon it as a singular mercy.

There are one or two things which seem to take much with people, *&c.* The *multitude* of followers; and the effect of their teaching; in prevailing with people to lay aside pride, and worldly contentments. I will say little to the first; not much to either.

To the first: *Novellism* is the reigning sin of this age; the multitude are as unstable as water; they are led by opinion; *run for company*; and are sufficiently ignorant. And for those few, who seem to know more then others, and pretended to Religion: They are for the most part (if not all) very *fanatick*, and withal proud of their knowledge, and *self-conceited*. And stepping beyond their line and call, to teach others; by degrees have come to scorn to be taught *by others*: And at length (as error is fertile) they have come to slight all outward Ordinances, as too gross and carnal for their more refined spirits: Which hath been nurst and cherished by some *flattering Teachers*, which they heap up unto themselves, for that purpose; All others being an abomination to them.

And now if such as these be given up of God to delusions to believe lies, Is it a wonder? I conclude this, *Multitude of followers is no Argument of truth*. If so, Antichrist were the best Christian; and St. *Peter*, 2 Epist. 2 Chapter at the beginning, tells us, We must look for many Seducers, and many followers.

As for the second, *Laying aside pride, and worldly contentments*. Laying aside Apparel, is not always laying aside pride; nay, may not the putting off Apparel, be the putting on of pride? What else prompted the Pharisees to disfigure themselves, and to look ugly? But that they might appear to men to be religious; that they might see, they fasted and exercised acts of Mortification. Was not this pride?

I could enlarge here; but I will not; because I fear too large already. *But may not an unknown Devil go forth to make way for more?* What may the meaning be of that, *Luke* 11: 24, 25, 26. Of an unclean spirit going out of a man, and returning again, findes his house swept and garnished; and then goes and takes seven Devils worse then himself, and they enter

ter in and dwell there; *And so the mans end is worse then the beginning.* Worse then when that unclean Devil was in him. Cannot the Devil change sides and shapes, and gain by it? What think you of the mortifications, pennances, whippings, fastings, pilgrimages, *&c.* of the *Papists*, is not (think you) the Devil well pleased with it? Doth not he farther it all he can, to confirm *them* in their Superstitions and Idolatries: and to *draw* others to their perswasions? It is but one Devil giving way to another (or more) to advance their masters service; and if there be not seven Devils in these mens hearts worse then that one Devil upon their backs, Let all men judge, by what I have discovered.

If ever men were possessed with *spirits of lying, railing, proud censuring, blaspheming, dissembling, equivocating, prevaricating, forging, and falsifying the writings both of God and men*; These men are.

Reader, I suppose, I have demonstrated all this clearly to thee; I will give thee but a Testimony of one of their own Countreymen (that knew them sooner, longer, and better then I have) concerning their excellency in the first, and I shall hasten to an end. And it is the Author of *The brief Relation of the Irreligion of the Northern Quakers*; Who in his *Preface* professes he hath not aggravated any thing, nor made a mountain of their mole-hill. And he tells them, that those who are acquainted with them, know, that what he hath said, is rather a *mole-hill to their mountain.* And he in 24, 25, pages of that Book says, Many of them will be as ready to say, and unsay any thing, as if lying was a vertue. They make no Conscience of raising false reports, against those especially who do any way oppose them: Witness that lying Pamphlet of *Sauls* errand to *Damascus*, wherein there *are a hundred untruths, as may be proved by a hundred witnesses.* It is, saith he, the Testimony of a faithful Minister of Christ concerning them. Not in half an hours discourse, with most of those I have discoursed with, but you shall finde plain and downright lies. Some of them, saith he, have come to my house, and said, they had a message from God to me. Upon my speedy demanding it, they have point-blank (almost in the same breathing time) denied it.

When ſome that have been in ſome meaſure able, from the Word of Truth, to manifeſt their errors, have diſcourſed with thoſe Wells without Water: Though themſelves have ſtood like men inwardly convicted and aſhamed, utterly unable to gainſay, and ſometimes totally ſilenced, and as mute as fiſhes. Yet when theſe Champions of Errors have gone away, they have boaſted of their conqueſts, and how glorioufly they had foiled, and ſtopt the mouthes of their adverſaries.

Thus, ſaith he, wholly by lies, lying Doctrines, lying Revelations, lying Wonders, lying Reports, they do endeavor to build up the Kingdom of the *father of lies* amongſt us. And for a cloſe of all (and for a further manifeſtation of the impoſtures, juglings, and prevarications of theſe men) I propoſe to be conſidered by any rational man or woman in the world; and let them ſatisfie me, or themſelves, in their own conſciences, What may the meaning of that expreſſion of theirs, ſo often uttered among their Proſelytes, and ſometimes in the hearing of others, be, *That they have ſomething to deliver to the world, which it is not yet fit to receive?* I do not remember whether I have propoſed this already: But if I have, it is worthy again to be remembred and conſidered. And I ſay, let any one tell me, what it can mean; but ſome ſuch deſperate and horrid opinion, which ſhould they yet publiſh, all true Chriſtians would abominate and avoid them. Some ſuch a one as this, which they have whiſpered into thoſe whom they have made ſure to their party, *ſc. That they are not ſuch fools, as to hope to be ſaved by that Jeſus Chriſt that was crucified at* Jeruſalem *above ſixteen hundred years ago.* And then let any man judge, whether theſe be not the men the Apoſtle *Peter* propheſies of, in his ſecond Epiſtle and the ſecond Chapter.

I have done *my* work: It remains now for thee to do *thine*; which is to make a wiſe improvement of all to thy ſelf. Of the *Myſtery of Godlineſs*; to make it thine own, by getting an intereſt in it, and in walking according to it. Of *ungodlineſs*; by avoiding, and eſchuing it, and the fautors and abettors of it. In doing whereof, God will have the *glory* of his Free-grace; and thou ſhalt have the *comfort, the benefit*; And my ſelf the *end*, my labor.

Onely

Onely according to promiſe, I am here to give in the copy of certain Queries, ſent to the Miniſters of this City; by the two Quakers, *Howgil* and *Burrough*.

To all you who call your ſelves Miniſters in the City of Briſtol, *and hath taken the Office upon you.*

Query. 1.

WHether have you that light, that lighteth every one that comes into the world, which is the light of Chriſt, yea or no? And if ſo, then why do you deny and ſay, he hath not enlightened every one, which light doth teach and guide all that love it, to God; and condemns them that diſobey it, as Chriſt ſaith who is the light?

2. Whether there be any condemnation, but the light which Chriſt ſaith is the condemnation of them that hate it?

3. Whether they be not Antichriſts that acts thoſe things now which Chriſt Jeſus forbad? then ſeeing Chriſt forbad ſuch things then as you uphold now, did he deny them then, and juſtifie them now, or did he cry wo againſt them then, and juſtifies now? As have the chiefeſt places in the Aſſemblies, as you have inward and outward, who ſits high in your imaginations and thoughts, and are called of men Maſters?

4. Tell us what Chriſt that is that hath made you free, who you are made free by, ſeeing you act contrary to

that Chriſt which gave forth the Scriptures, which the Prophets and Apoſtles witneſſed, and preached the reſurrection of, and are in the ſteps of the Phariſees, which the true Chriſt cryed wo againſt, and are thoſe that are called of men Maſter, and that ſtand praying in the Synagouges like the Phariſees, which the true Chriſt that made his Apoſtles free, bid them not pray as they did, which the wo was againſt: Can you deny it?

5. Whether any ſhall ever attain to any thing but in the way which is Chriſt, or taking heed to the light of Chriſt within them, yea or no?

6. Whether they are not Seducers that draw people from the light within, which is the light of Chriſt, to obſerve the imaginations, as to ſprinkle Infants, and to tell of Sacrament, and ſo leads them into a carnal unity from the light of Chriſt.

7. Whether you have the ſame eternal ſpirit, which gave forth the Scriptures, yea or no?

8. Whether the Prophets, Chriſt and the Apoſtles gave a right meaning to the Scriptures, when they gave them forth, or left them to you to give a meaning of them, yea or no?

9. Whether the Plagues be not added to them that add to the Propheſies written in the Book, and whether his name be not diminiſhed out of the book of life, which diminiſheth ought therefrom, and whether you can witneſs this name, yea or no?

10. Whether you have an infallible judgement, to judge of things eternal, yea or no?

11. Whether you have heard the voice of the living God of heaven and earth, yea or no? or whether you take

take not the Prophets words, and the Apoſtles words, and ſay he ſaith, when as he never ſpake to you?

12. Why do you ſing *Davids* experiments in rhime and metre, and when you read them, you keep on your hats, and when you ſing you put them off?

13. Whether any man ſhall ſo grow up under your Miniſtry that he need no man to teach him, yea, or no? ſeeing the Apoſtle ſaith you ſhall not need to teach every man his brother; and how many have you that have been ſo long teachers, that have been brought up in this condition?

14. Where did the Apoſtles baptize any and preach repentance to them 20. or 30. years after? ſhew an example for theſe things that you do?

15. Whether there be any other light, but the light of Chriſt, that convinceth of ſin, and whether the light be not one and the ſame in him that loves it, as in him that hates it, ſhew us this by the Scriptures?

16. Whether is he one and the ſame, that condemns for ſin, and which juſtifies the Saint from ſin?

17. What that grace of God is, and where it is, that hath appeared to all men?

18. Whether that in you which judgeth upon the Scriptures, upon the Saints condition, and upon them you call deceivers, be eternal and infallible, yea or no?

19. Whether did Chriſt ſend any of his Diſciples forth to preach the Scriptures, and the letter, yea or no?

20. What are the marks of the falſe Prophets and Antichriſts, which is in the world? and whether to preach for hire, and to ſeek for their gain from their quarters, and to uſe their tongues, and ſay, he ſaith, when he hath

not

not ſpoken to them, be not ſignes of falſe Prophets now?

21. Whether or no are ye Miniſters of that Church of which Chriſt is the head?

22. What that everlaſting Goſpel is, which the Apoſtles were witneſſes of, and where it is?

23. Whether a man ſhall ever overcome the body of ſin, whiles he is here, ſeeing no unclean thing ſhall enter, *&c.*

24. Whether will you own a Purgatory, yea or no? if a man muſt not be cleanſed from ſin whiles he is here, declare us from the Scriptures, where that place of cleanſing is?

25. Whether they put not Chriſt to open ſhame, who ſay he is not able to ſave to the uttermoſt, thoſe that come unto him.

And for anſwer, I ſay they have moſt (if not all) been anſwered already by others. As by Mr. *Samuel Eaton*, and ſome whoſe names I have forgotten; I perceive they are their common baubles that they toy withall every where. And for my part I have better work to do, then to be ſo imployed, and ſo I think have the reſt of my Brethren here; but eſpecially my Lord and *Maſter* adviſes me *Not to give that which is holy unto dogs, nor to caſt pearl before ſwine, leaſt they trample them under their feet, and they turn again and rend me.* That which I have written, I writ it not for them, but to make them better known to others. I expect that according to their beaſtly nature (of which thou haſt a ſufficient diſcovery) they will be barking, and howling, and ſnarling; but I am reſolved they ſhall not bite: I ſhall (as I ſaid before) conſider I am a Traveller, and have buſineſs to diſpatch, I muſt not therefore make a ſtop at the barking of every dog, *but ride on my way and anſwer them with my horſe heels.* And when their commanding favorites here, ſhall grow ſo honeſt as to make

make reſtitution of thoſe conſiderable ſums they have gotten by briberie, oppreſſion, withholding mens lands and rents, and detaining the dues of orphans and widows, and to be humbled, and repent indeed, and diſſemble no longer, nor couzen us with their old clothes. And when theſe *Quakers* themſelves ſhall leave lying, and railing, and ſpeak to the matter in queſtion; when they ſhall ſoberly anſwer theſe twenty ſolid and ſubſtantiall Queries propoſed unto them by Mr. *Bennet* herewith before printed; then Ile anſwer theirs; till then I reſolve with him, and with his words I conclude,

Theſe are matters of great concernment, and if you refuſe to anſwer them in writing, ſpare your tongues and ſpare your papers; for I will henceforth neither hear the one, nor read the other.

And ſo here's

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The End.